A

Compleat History

OF

MAGICK, SORCERY,

AND

WITCHCRAFT;

CONTAINING,

I. The most Authentick and best attested RELATIONS of *Magicians*, *Sorcerers*, *Witches*, *Apparitions*, *Spectres*, *Ghosts*, *Dæmons*, and other preternatural Appearances.

II. A Collection of several very scarce and valuable TRYALS of *Witches*, particularly that famous one, of the WITCHES of *Warboyse*.

III. An Account of the first Rise of *Magicians* and *Witches*; shewing the Contracts they make with the *Devil*, and what Methods they take to accomplish their Infernal Designs.

IV. A full Confutation of all the Arguments that have ever been produced against the Belief of *Apparitions*, *Witches*, &c. with a Judgment concerning *Spirits*, by the late Learned Mr. *JOHN LOCKE*.

VOLUME I.

LONDON: Printed for *E. Curll* at the *Dial* and *Bible*, *J. Pemberton* at the *Buck* and *Sun*, both against St. *Dunstan*'s Church in *Fleet-Street*; and *W. Taylor* at the *Ship* in *Pater-noster-Row*. 1715. Price of the Two Volumes 5 *s.*



The Duke of Buckingham's Death foretold by an Apparition. page

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THE PREFACE TO THE READER.

THE following Sheets containing a History of Magick, Sorcery, Witchcraft, Apparitions, Spectres, &c. we think it requisite to give the Reader a brief Account of the Nature and Usefulness of our Design in the first place; and (since they may fall into the Hands both of the Learned and Unlearned, some of which are apt to question Truths, though most sacred and never so well attested,) having represented the Design and Usefulness of this Treatise, we shall in the next Place offer something to confirm the Belief and Credit of Histories so well attested.

And First to represent the Nature of our Design we shall briefly lay down the Method we have taken in this History, and give the Reader a short Account of what he may expect to find in the ensuing Sheets. First then, we have given the Reader a compendious Account of the Origin and Rise of the Art of Magick and Witchcraft, as an

Introduction to the following Hiſtory, that he might have at once in View, a general Notion of the Diabolical Arts practiſed by ſuch wretched Perſons, and the Manner how they make their abominable Contracts with the Devil, and bring wicked Spirits under their Command, to put their ill Deſigns in Practice; from whence we proceed to give an Hiſtorical Account of the miſchievous Proceedings and Actions of thoſe Inſtruments of the Devil, Magicians and Witches, and what untimely and diſgraceful Ends ſuch wicked Practices have brought ſuch Perſons to at the laſt.

And for as much as ſeveral Tracts have been publiſhed upon theſe Subjects, ſeveral of which are too prolix, and intermix'd with long and tedious Relations, which are leſs worthy our Notice, as they are leſs authentick and not ſo well atteſted, and are intermix'd with tedious Diſputes, which are ſcarce neceſſary to prove Truths which are ſo apparent; in this Work we have taken Notice only of ſuch as appear to be of undoubted Credit and Authority, and may be entertaining and diverting as well as uſeful.

As for the Uſefulneſs of this Treatiſe, the Hiſtories contained in it, being collected from the beſt Authors who have wrote upon thoſe Subjects; they not only ſerve to put us in Mind of the Deluſions of Satan, and the ill Conſequences that attend ſuch who ſerve ſo bad a Maſter as the Devil; but alſo, ſince from theſe Hiſtories it appears that the Devil hath not equal Power to execute his ill Purpoſes on all Perſons indifferently, but only on ſuch as God Almighty pleaſes to permit; they may put us in Mind to arm our ſelves both againſt the Temptations of the Devil, and to implore God Almighty's Aſſiſtance, that the Devil may have no Power over us: And as Divinity teaches us how to ſerve God, and to withſtand the Temptations of ſo bad a Maſter; ſo the Reading

of

of these Histories may increase our Horror of so great an Enemy of our Salvation, in shewing, us by Examples, how he constantly endeavours to disturb our Quiet, and ruin our Souls; and may also incline us to serve God, who is our Saviour and Protector from this grand Adversary, with the greater Courage and Zeal.

Having thus briefly represented the Design and Usefulness of this Work, we shall in the next Place, for the Sake of those who are less apt to believe Truths of this Kind, though never so well attested, offer something to confirm the Belief and Credit of Histories which are so well testified. And as in the following Histories, we make use of the Authority of the most approved Writers, Ancient and Modern, and take Notice of none, but those of undoubted Credit, and very well attested; so in this Matter we shall recite the Opinions of the best Authors, and Men of most Repute to strengthen the Belief and Probability of these Histories.

To shew then what may be suggested by Reason, concerning the Existence of Spirits and their Operations, we shall first offer what *Kircher* in his *Epist. Parænet.* prefixed to his *Obeliscus Pamphilius* writes on this Occasion; says he, 'We know a 'threefold Demonstration hath been always used 'by the unanimous Consent of Philosophers in the 'Acquisition of Science; Mathematical, Physical, and Moral: Mathematical Demonstration, 'as it enquires into the Effects and Properties of 'Quantity, by Principles known by the Light of 'Nature, of eternal Truth, and void of all Deceit; so it begets a certain, and properly called 'Science, all Scruples of Doubt being removed. 'Physical Demonstration, as it comes, by Experiments of Things, to the secret Knowledge 'of Causes, it begets indeed Science, but by 'Reason of the Experiment, which for the most

'Part is expoſed to the falſe Repreſentations of 'the Senſes, it is not void of Deception, nor 'does it arrive at the Certainty of the Former. 'Moral Demonſtration, as it depends on the Ex-'perience of Human Actions, begets indeed 'Science, but ſuch as the Nature of moral Things 'admit, which is called Human Faith, and for 'the moſt Part relies on the Authority of the 'Relater: And for the ſame Cauſe the Authority 'of the Revealer begets divine Faith, more cer-'tain than all Science. Human Authority is a 'Kind of Imitation of this, on which we muſt 'rely, unleſs we will make void, and annihilate 'the Hiſtories of all paſt Things. I ſpeak not 'here of the Authority and Hiſtories of ſuſpect-'ed Credit, but of thoſe which have the clear 'Preſcription of many Ages for their Autho-'rity.'

Upon this fundamental *Theſis* we ſhall add what a learned Author ſays, *viz.* 'Laying this before 'us, it is to be noted, That Chriſtian Divines do 'not pretend to a Methematical or Phyſical De-'monſtration of the Exiſtence of Spirits; for 'their Exiſtence can not be demonſtrated from 'their Eſſence, or the Effects aſcribed to them; 'not from the Firſt, becauſe it's not from the Na-'ture of Spirits, nor from that of any other Crea-'tures that they exiſt: for God ſo freely created 'all Beings, that he might have left them un-'created: Nor from their Effects, becauſe the 'Concourſe of God alone, or other Cauſes 'might be conceived to ſuffice for ſuch Effects; 'but Chriſtian Divines build chiefly on Divine 'Revelation, which is ſuperior to all Science, 'and on the conſtant Tradition of all Chriſtian 'Divines, from the firſt Ages of Chriſtianity; 'and all they pretend to, as Phyſiologers, in 'what they ſay concerning Spirits, is, that there 'is nothing in it which implies a Contradiction,

'or

'or is inconſiſtent with Reaſon: And as there 'have been, and are many *Phænomena* in the 'World, which it hath concerned Philoſophers 'to account for, the Doctrine of the Exiſtence 'of Spirits hath been Hypothetically introduced 'into the World, and backed by as great Men 'among the *Gentiles* as the World hath had; and 'though other Philoſophers have ſet up other '*Hypotheſes* to explain thoſe *Phænomena*; yet I 'think it would be a ſtrange Raſhneſs in any Per-'ſon, owning the Law of *Moſes* or Chriſt, to 'lay aſide an *Hypotheſis*, backed by Divine Revela-'tion; or rather introduced by the moſt Learned 'of the *Gentiles*, conſonant to it; and to adhere 'to any other *Hypotheſis*, contrived only by the 'Wit of Man; and which does not ſo fairly ac-'count for *Phænomena*, as the other does, or 'ſhamefully to deny Facts which are to be ac-'counted for; as I know not with what un-'bounded Confidence ſome even amongſt Chri-'ſtians have done; whereas *Vanini*, who died a 'Martyr to Atheiſm, and *Pomponatius*, who hath 'been looked upon by ſome to be of the ſame 'Opinion; and many others freely own the 'Facts, which they found unconteſtably mani-'feſted to them by Experience and Teſtimonies, 'though they did not think fit to explain them 'by the Agency of Spirits.'

For the reaſonableneſs of the Hypotheſis of Spirits, *Plutarch* introduces *Gleombrotus*, thus expreſſing himſelf: As thoſe ſay very well, who hold that *Plato* having deſcrib'd that Element, whence Qualities ſpring and are ingendred, which is ſometimes called the firſt Matter, and ſometimes Nature; hath freed the Philoſophers from many Difficulties; ſo it ſeems to me, that thoſe who have introduced the Nature of *Dæmons*, betwixt that of the Gods and Men, have reſolved more Doubts and Difficulties, and greater,

having found the Tye which conjoyns and holds together, as it were, our Society and Communication with them; whether this Opinion came from the ancient *Magi* and *Zoroaſtres*, or from *Thracia* and *Orpheus*, or from *Ægpyt* is doubtful, we rather conjecture from *Phrygia*, conſidering the Sacrifices that are made in thoſe Countries.

Father *le Brun* having ſet forth many odd Diſcourſes of hidden Things, made by the *Conjuring Wand*, examines the Cauſes of its Turning, in order to Diſcoveries; and having validly refuted all natural Cauſes, which others have pretended to aſſign for it, he concludes it is done by the Agency of Evil Spirits; the Exiſtence of which he proves as follows.

'If there are Effects which cannot be produced 'by Bodies, there muſt neceſſarily be in the 'World other Beings than Bodies: And if 'amongſt theſe prodigious Effects, there are ſome 'that do not carry Men to God, and make them 'fall into Error and Illuſion; it's a further in-'vincible Argument, that we muſt acknowledge 'other Beings, than the Being abſolutely per-'fect, and Bodies: So thoſe extraordinary Effects 'which can neither be called in Doubt, nor be 'attributed to God nor Bodies, are an incon-'teſtable Proof that we muſt admit created 'Spirits capable of amuſing Men, and ſeducing 'them by Deceits. Though therefore the Scrip-'tures had not clearly taught us the Exiſtence 'of Spirits ſeparated from Bodies, I dare ſay, 'that extraordinary Effects, ſuch as the Diſcove-'ry of many hidden Things, by the Turning 'of the *Conjuring Wand*, would give a ſtrong 'Proof that there are wicked Spirits. But their 'Exiſtence is clear enough in the Scriptures; and 'certainly it is the beſt eſtabliſhed of any Ar-'ticle of our Faith, the leaſt conteſted, and the 'moſt univerſally ſpread through the World.

Mai-

'*Maimonides*, in his *More Nevochim* proves, with 'much Learning and Judgment; that before '*Moſes*, the *Sabæans*, *Ægyptians* and *Chaldeans*, 'knew good and evil Spirits; all the ancient Poets 'and Philoſophers owned this Truth. And we 'find in the Hiſtory of the Converſion of the 'People, that it hath always been found eſtabliſh-'ed amongſt the remote Nations; nor can it be 'ſaid that this is a Stupidneſs of ſome Nations, 'for the moſt polite People differ not in this 'from thoſe they call *Barbarians*: And we may 'ſee in the Works of *Prophyrius*, *Jamblicus*, and '*Clemens Alexandrinus*, how much the Doctrine of 'the *Greeks* was like that of the *Ægyptians*, con-'cerning the Exiſtence of Spirits.

'The new converted Chriſtians of the Primi-'tive Times, who, being diſabuſed of the Fol-'lies of Paganiſm, were watchful over the '*Gentiles*, to diſcover their Practices, owned 'that ſometimes Prodigies were wrought 'by the *Dæmons*. *Minutius Fælix*, who lived in 'the ſecond Century, hath very well ſet forth 'what the Senſe of the Chriſtians of thoſe Times 'was, concerning the Nature and Operations of 'thoſe *Dæmons*, whom the *Gentiles* worſhiped. '*Tertullian* and *Origen*, and almoſt all the Writers 'of the three firſt Centuries, have delivered the 'ſame, with all the Aſſurance that Truth may 'give: And what theſe great Men have ſaid, is 'a very good Anſwer to what is ſometimes ob-'jected, that Chriſt deſtroyed the Kingdom of '*Satan*, and that the Prince of this World is now 'judged; *Job* xvi. 11. St. *Peter*, St. *Paul* and St. '*John*, Men well inſtructed in the Words of 'Chriſt, and in the Senſe that ought to be given 'them, tell us, that the Devil as a roaring Lion 'goes about to deceive us; that we ought to 'have Recourſe to Prayer, to keep us firm in 'Faith, to preſerve us from his Artifices, and the

'Snares

'Snares he lays for us. The Devil therefore is 'not out of the World, ſo as to act no longer, 'but is driven from a great many Places where he 'had Rule. It's a Truth of our Faith, that God 'hath left ſome Power to Devils; and he per-'mits them on many Occaſions to put it in Exe-'cution. The frequent Poſſeſſions in the firſt 'Ages of the Church are authentick Teſtimonies 'of it, and the beſt averred Hiſtories ſince 'Chriſt; and a Thouſand ſuperſtitious Practices, 'producing extraordinary Effects, furniſh us with 'inconteſtible Proofs of the Operation of Dæ-'mons: And is there any Eccleſiaſtical Writer, 'who hath not either proved or ſuppoſed this 'Truth? The learned *Gerſon* tells us what we 'ought to believe in this Caſe; and whence it is 'that this Truth makes ſo little Impreſſion on 'the Spirits of many Perſons, ſaying, certainly 'it is an Impiety and Error, directly contrary 'to the Scriptures, to deny that *Dæmons* are the 'Authors of many ſurprizing Facts; and thoſe 'that look upon all that is ſaid of it as a Fable, 'and make a Mock of Divines for aſcribing Ef-'fects to *Dæmons*, deſerve a ſevere Correction. 'Sometimes even the Learned fall into this Error, 'becauſe they let their Faith be weaken'd, and 'their natural Light be darkened. Their Souls 'being all poſſeſſed with ſenſible Things, refer 'all to Bodies, and cannot raiſe themſelves to 'Spirits detach'd from Matter. It's what *Plato* 'hath ſaid, that nothing ſo much hinders the 'finding of Truth, as to refer all Things to 'what the Senſes preſent us with: *Cicero*, St. *Au-'ſtin*, *Albertus Magnus*, *Gulielmus Pariſienſis*, and 'above all, Experience, have taught us the ſame; 'we may ſee a Proof of it in the *Sadduces* and the '*Epicureans*, who admitting nothing but what is 'corporeal, find themſelves amongſt thoſe ſenſe-'leſs Perſons, of whom *Solomon* ſpeaks in *Eccle-*

'*ſiaſtes*,

'*ſiaſtes*, and the Book of *Wiſdom*, who have 'puſhed their Folly ſo far, that they cannot own 'they have a Soul, and Effects that cannot be 'produced but by Spirits. I wiſh there were no 'more Perſons of that Mind; but we ſhall al-'ways find ſome, who will tell us in cold Blood, 'that they cannot believe Prodigies nor Miracles, 'becauſe they have ſeen nothing extraordinary. 'Diſpute not with ſuch Perſons: When a Man 'will be incredulous, he will be ſo in the midſt 'of Prodigies and Miracles; there are always 'found People tempered like *Celſus* and *Lucian*, who 'will have all Things to be Fable, Illuſion, and 'Impoſture. Many Perſons meaſure all Things 'by what they ordinarily ſee, and hold all for 'falſe that ſurpaſs the Bounds of Nature. They 'believe Facts while they appear natural; con-'vince them that they cannot ſo be, and you 'ſhall ſee them preſently conclude them Impo-'ſtures.

'It is manifeſt that we conceive but two Sorts 'of Beings, *Spirits* and *Bodies*; and ſince we can 'reaſon but according to our Ideas, we ought to 'aſcribe to Spirits, what cannot be aſcribed to Bo-'dies.'

The Author of the Republick of Learning, having propoſed a Draught for Writing a good Tract upon Witchcraft, which he looks upon as a *Deſideratum*; amongſt other Things, writes, that ſince this Age is well ſtored with good Syſtems, he wonders none ſhould be contrived concerning the Commerce that may be betwixt *Dæmons* and Men.

To which Father *le Brun* thus anſwers, 'Doubt-'leſs here the Author complies with the Lan-'guage of a great many Perſons, who for Want 'of Attention and Light, would have us put 'all Religion in *Syſtems*. Whatever Regard I 'ought to have for many of theſe Perſons, I

'muſt

'muſt not be afraid to ſay, That there is no 'Syſtems to be made of thoſe Truths, which we 'ought to learn diſtinctly by Faith, becauſe we 'muſt advance nothing here but what we receive 'from the Oracle. We muſt make Syſtems to 'explain the Loadſtone, the Ebbing and Flowing 'of the Sea, the Motion of the Planets; the 'Cauſe of theſe Effects being not evidently ſigni-'fied to us, and many being to be conceived by 'us; and to determine us we have Need of a 'great Number of Obſervations, which an ex-'act Induction may lead us to a Cauſe, that may 'ſatisfie all the *Phænomena*. It is not the ſame in 'the Truths of Religion, we come not at them 'by Groping; and it were to be wiſhed Men 'ſpoke not of them but after a deciſive and in-'fallible Authority. It's thus we ſhould ſpeak of 'the Power of *Dæmons*, and of the Commerce 'they have with Men. It's of Faith that they have 'Power, and that they attack Men, and try to 'ſeduce them ſeveral Ways. We find it in *Job* 'and *Tobit*, and in a Thouſand other Places in 'Scripture and Tradition. It's certain alſo, that 'the Power they have, depends not on us, that 'they have it over the Juſt, ſince they may tempt 'them as they did Chriſt; though they have it 'not ordinarily, but over thoſe that want Faith, 'or fear not to partake of their Works; and to 'theſe laſt, particularly theſe diſordered *Intelligen-'ces*, try to make what they wiſh exactly ſuc-'ceed; inſpiring them to have Recourſe to cer-'tain Practices, by which thoſe ſeducing Spirits 'enter in Commerce with Men: All this is diſ-'covered without *Syſtem*. So far *Le Brun*.

As for thoſe Philoſophers, who chiefly reject Spirits, becauſe they ſay they can have no Notion of ſuch a Thing as a ſpiritual Subſtance, I think the late Mr. *Locke*, in his Elaborate *Eſſay on Human Underſtanding*, hath fairly made it out, that Men have

have as clear a Notion of a ſpiritual Subſtance, as they have of any corporeal Subſtance, Matter or Body; and that there is as much Reaſon for the Exiſtence of the one as of the other; ſo that if they don't admit the Latter, it is but Humour in them to deny the Former: He Reaſons thus: 'If a Man will examin himſelf, concerning his Notion of pure Subſtance in general, he will find he hath no other Ideas of it, but by a Suppoſition of he knows not what Support of ſuch Qualities, which are capable of producing ſimple Ideas in us, which Qualities are commonly called Accidents; thus, if we talk or think of any particular corporeal Subſtance, as Horſe, Stone, *&c.* though the *Idea* we have of either of them, be but the Complication, or Collection of thoſe ſeveral ſimple Ideas, or ſenſible Qualities, which we uſe to find united in the Thing called Horſe or Stone; yet becauſe we cannot conceive how they ſhould ſubſiſt alone, nor one in another, we ſuppoſe them to exiſt in, and to be ſupported by ſome common Subject; which Support we denote by the Name of Subſtance, though it be certain we have no clear or diſtinct Idea of that Thing we ſuppoſe a Support.

'The ſame happens concerning the Operations of our Mind, *viz.* Thinking, Reaſoning, Fearing, *&c.* which we concluding not to ſubſiſt of themſelves, and not apprehending how they can belong to Body, we are apt to think theſe the Actions of ſome Subſtance we call Spirit; whereby it is evident, that having no other Notion of Matter, but ſomething wherein theſe many ſenſible Qualities, which affect our Senſes do ſubſiſt, by ſuppoſing a Subſtance wherein Thinking, Knowing, Doubting, and a Power of Moving do ſubſiſt, we have as clear a Notion of the Nature, or Subſtance of Spirit,

'as

'as we have of Body; the One being ſuppoſed 'to be (without knowing what it is) the *Subſtra-* 'tum to thoſe ſimple Ideas which we have from 'without; and the other ſuppoſed (with a like 'Ignorance of what it is) to be the *Subſtratum* 'of thoſe Operations which we experiment in 'our ſelves within: It's plain then, that the Idea 'of corporeal Subſtance in Matter, is as remote 'from our Conceptions and Apprehenſions as 'that of ſpiritual Subſtance; and therefore from 'our not having any Notion of the Subſtance of 'Spirit, we can no more conclude its *Non-exiſtence*, 'than we can for the ſame Reaſon deny the Ex- 'iſtence of Body; it being as rational to affirm 'there is no Body, becauſe we cannot know it's 'Eſſence as it's called, or have the Idea of the 'Subſtance of Matter; as to ſay there is no 'Spirit, becauſe we know not it's Eſſence, or 'have no Idea of a ſpiritual Subſtance.'

Mr. *Lock* alſo comparing our Idea of Spirit with our Idea of Body, thinks there may ſeem rather leſs Obſcurity in the Former, than in the Latter. Our Idea of Body he takes to be an extended ſolid Subſtance, capable of Communicating Motion by Impulſe; and our Idea of Soul is a Subſtance that thinks, and hath a Power of exciting Motion in Body, by Will or Thought. Now ſome perhaps will ſay, they cannot comprehend a thinking Thing, which perhaps is true; but he ſays, if they conſider it well, they can no more comprehend an extended Thing: And if they ſay, they know not what it is that thinks in them, they mean, they know not what the Subſtance is of that thinking Thing; no more, ſays he, do they know what the Subſtance is of that ſolid Thing: And if they ſay they know not how they think, he ſays, neither do they know how they are extended, how the ſolid Parts of Body are united to make Extenſion, *&c.*

And

And conſonant to what is here delivered by Mr. *Lock*, Monſieur *Le Clerc*, in his *Coronis*, thus argues; ſays he, 'When we contemplate the corporeal 'Nature, we can ſee nothing in it but Extenſion, 'Diviſibility, Mobility, and various Determina-'tions of Quantity or Figures; which being ſo, 'it were a raſh Thing, and contrary to the Laws 'of right Reaſoning, to affirm other Things of 'Bodies; and conſequently from meer Body, 'nothing can be deduced by us, which is not 'joined in a neceſſary Connection with the ſaid 'Properties: Therefore thoſe who have thought 'the Properties of perceiving by Senſe, of Un-'derſtanding, of Willing, Imagining, Remem-'bring, and others the like, which have no Affini-'ty with corporeal Things, to have riſen from 'the Body, have greatly tranſgreſſed in the Me-'thod of right Reaſoning and Philoſophizing, 'which hath been done by *Epicurus*, and thoſe 'who have thought as he did, having affirmed 'our Minds to be compoſed of corporeal Atoms. 'But whence ſhall we ſay they have had their 'Riſe? Truly, they do not owe their Riſe to 'Matter, which is wholly deſtitute of Senſe 'and Thought; nor are they ſpontaneouſly 'ſprung up of nothing; it being a received '*Maxim* of moſt evident Truth, that *Nothing 'ſprung from nothing*.'

Therefore the Learned Dr. *Cudworth*, in his *Intellectual Syſtem of the World*, ſeeing nothing in Matter but what we have mentioned, and conſidering the abovementioned Maxim; paſſed from the Conſideration of Bodies, to the Contemplation of a much more excellent Nature, by which he as well as other *Phyſiologers*, underſtood that Human Minds, and all other intelligent Minds were created; therefore the Conſideration of the corporeal Nature, joyned with the Knowledge of the Properties of the Mind lead Men the direct

Way

Way to the two *Tenets* of the greateſt Moment, *viz.* The Exiſtence of a ſupreme Deity, and the Creation of a Man's Soul, by God, whence alſo is deduced it's Immortality: To which we may add, that though the Authority of divine Revelation, be worthy of Credit by it ſelf; yet it is not a little confirmed in our Minds, when we ſee Revelation and Reaſon both conſpire to confirm our Faith.

The above-mentioned Monſieur *Le Clerc* hath delivered ſeveral Things concerning Spirits and their Operations, of which we ſhall ſubjoyn the following Heads, being of Uſe to direct our Judgment in the Conſideration of their Natures.

'*Firſt*, Thoſe who affirm, or deny that Spirits 'can be, without any corporeal Property, go far- 'ther than they ought; for we cannot gather 'from the Nature of Spirits, whether they are 'without all corporeal Property, or have a ſubtle 'Body. *Sect.* 2. c. 1.

'*Secondly*, As for Apparitions of Spirits, he 'ſays, we cannot by any Reaſon, ſhew from the 'Nature of the Thing it ſelf, that it is not poſ- 'ſible for Spirits to be joyned with a ſubtle Bo- 'dy; nor is it likely that ſo many Nations, and 'ſo remote in Places and Opinions agreed in a 'Lye, as to all they have ſaid concerning the 'Apparitions of Spirits. It's much more likely, 'that the Ground of the Lyes invented about 'this Matter, was ſome true Apparition, to 'which, as it is uſual, a World of other Rela- 'tions of the like Kind have been feigned.

'*Thirdly*, We are ſo far from determining what 'is the Nature of an Angel's Intellection, that 'we do not comprehend what is the Nature of 'our own Intellection.

'*Fourthly*,

'*Fourthly*, In what the *Gentiles* ſay of *Dæmons*, and the *Hebrews*, of Angels, there is nothing contrary to any certain Knowledge we have; therefore what they ſay may be true, if the Thing be conſidered in it ſelf.'

'*Fifthly*, As it cannot be doubted but there may be many Errors in what is related concerning the ſtrange Performances of Witches, upon a Contract with Dæmons; ſo it would be Raſhneſs to charge them all with Falſhood, eſpecially ſince the Scriptures relate ſome Things like them; and truly the Thing it ſelf is not ſo known to us, that we may gather from the Nature of Dæmons, which may not conſiſt at leaſt with many Things that are related of them; if any Man, (becauſe both good and evil Angels are believed to be thinking Subſtances,) ſhould contend that they have no Power on Bodies, becauſe naked Thought hath no Power on Bodies: Before this were granted he ought to ſhew, and that evidently, Firſt, That there is nothing in Angels beſides Thought; Secondly, That there is no Tye inſtituted by God betwixt their Wills, and ſome Changes of Bodies; for if either of theſe may be admitted without Abſurdity, they may be alſo thought able to act on Bodies without Abſurdity.

'*Sixthly*, Some ſay no true Miracles, but Cheats are performed by *Dæmons*; but to underſtand what this means, we muſt define the Words that are here uſed; a Portent, a Miracle, or a Prodigy, are here the ſame Things; and they denote an Effect; *Firſt*, Above human Power; *Secondly*, Beſides the conſtant Courſe of Nature; *Thirdly*, That it's done at Man's Pleaſure, or at the Moment he will. Now who can make out by certain Arguments, that nothing can be done by evil Dæmons, above hu-

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'man Power, beſides the uſual Concourſe of 'Nature, at the Moment the Magician pleaſes, 'ſince the Bounds of Angelick Power are un-'known? We can here aſſert nothing but from 'Experience.

'*Seventhly*, Thoſe that deny ſome wonderful 'Facts, for the moſt Part contend they are *Præ-'ſtigia*; but beſides that they affirm what they 'know not; this Word may be taken in a two-'fold Senſe; *Præſtigia*, by ſome, are ſo under-'ſtood, as though Dæmons preſent to the Senſes, 'a Thing thing that is not, as if it were; as 'that an Houſe, for inſtance, may ſeem to be 'there where there is none; but to do this, 'either they move the Brain of the Spectator, as 'it is wont to be affected when a Houſe is before 'them, or they preſent a certain Sort of an 'Appearance of a Houſe in the Air, which 'ſtrikes the Eyes of the Spectators; but chuſe 'either of theſe, it muſt be ſhewn how this is no 'Miracle, for both are done above human Power, 'and beſides the Order of Nature, and at the 'Time the Magician pleaſes.

'*Eightly*, Thoſe Opinions or Diſeaſes of the 'Brain which Witches have, who think they go 'to Feaſts and Dancings, upon their Talking of 'it to others that are of a timorous Diſpoſition 'and weak Brains, bring others into the ſame Fits 'of Fury, and like a Contagion ſpread far 'and near, infecting many Heads; though it is 'obſervable, thoſe Diſeaſes are more frequent 'amongſt the Inhabitants of Mountains and ſo-'litary Places, than amongſt thoſe that live in 'Cities, or amongſt a Concourſe of People, '*&c.*—— to which he adds —— whoever weighs 'theſe Things, will not wonder if Opinions 'of Witches are accounted melancholly Diſ-'eaſes.

'Yet

'Yet though theſe Things may be ſo, I will 'not affirm that thoſe Things which Witches re-'late, have never happened,—*&c.*'

From whence it ſufficiently appears, that according to the Opinion of the moſt learned and greateſt Philoſophers, as well as the Teſtimony of Divine Revelation, there may be ſuch Things as Spirits, which may produce Effects above the Power of Human Nature.

If it ſhould be asked what Definition we give of Spirits, we may offer on this Occaſion what Monſieur *Le Clerc* ſays in his Preface to his *Pneumatologia, viz.* 'We call all Things endowed with an 'Underſtanding and a Will, Spirits; as we 'conſider them as ſpiritual Subſtances, he ſays, 'he hath ſhewn in his Logick, that the inward 'Nature of any Subſtances whatever, as well as 'that of Spirit is unknown to us; wherefore 'Men ought not to expect an abſolute compleat 'Deſcription of Spirits.

From what we have offered, we doubt not but ſufficient Arguments may be be drawn to confirm the Belief and Exiſtence of Spirits, as well as from the Teſtimony of Holy Writ, which may be confirmed by the Examples recited in the following Hiſtories: For as Reaſon and Revelation ſerve to confirm our Belief, and make Way for our Credit and aſſent to Hiſtorical Truths; ſo Hiſtorical Truths confirm, as well as lay a Foundation for Moral Demonſtration, nothing preſuming a ſtronger Pretence to Truth, than Hiſtories atteſted by good Authority and ſufficient Witneſſes.

We might add a great many Arguments to prove the Exiſtence of Spirits, and to demonſtrate the Poſſibility of producing ſuch Effects and Operations; but as in this Hiſtory we have taken Notice of none but what ſeem to be authentick; ſo we have rather choſe to produce the

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Opinions and Arguments of approved and noted Writers to prove their Poſſibility, than to offer any of our own, which might be leſs valid as of leſs Authority, though Reaſon, of what Authority ſoever, ought to be prevalent, as far as it carries the Probability of Truth along with it.

All that we ſhall add on this Occaſion, by Way of Preface, is, That ſince the Deſign of this Work, is to ſhew what Power the Devil hath to torment, as well as deceive Mankind, when God Almighty pleaſes to permit him, and what evil Inſtruments he often makes uſe of to their own Deſtruction, as well as the Diſadvantage of thoſe that are tormented by them; if it anſwers the Deſign propoſed, and may contribute to put us in Mind, how much we owe our Safety to an Almighty Providence, and how much we ought to reverence and adore our Great Protector, as well as to deteſt and abominate the Works of the Devil; we ſhall be not a little ſatisfied, that theſe Ends may render our Endeavours both acceptable and uſeful to the Publick.

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A COM-

A COMPLEAT HISTORY OF WITCHCRAFT, SORCERY, and all Magical Performances;

Together with

Relations of APPARITIONS, SPIRITS, and other Preternatural Appearances, &c.

The INTRODUCTION.

THE Diabolical Art of Witchcraft, Sorcery, and other Magical Performances, have been practiſed thro' ſo many Ages, and in ſo many Countries, with ſuch dreadful and ſurprizing Effects; and have been atteſted by the Authority and Teſtimony of ſo many Writers of undoubted

Repute and Credit, that it would be as abſurd and unreaſonable to deny the Truth of ſuch Relations, as to diſpute the Exiſtence of that Diabolical Power by which they were performed, or of thoſe pernicious Inſtruments the Devil makes uſe of to put them in Practice.

Nor are the Relations of Apparitions, Spirits, and other preternatural Appearances, leſs indiſputable; ſince the Truth of ſuch are teſtify'd by the unqueſtionable Teſtimony of a great many Eye-witneſſes of Probity and Verity, who have been ſtruck with Terror and Amazement at the Appearance of ſuch Spectacles, as well as by the dreadful Examples of ſuch wicked Perſons as have ſuffer'd by the Inſults of thoſe wicked Spirits.

Since then the Truth of ſuch Things is indiſputable, being confirmed by the Teſtimony of Eye-witneſſes, and the undoubted Authority of both ancient and modern Authors, we ſhall not here trouble the Reader with a tedious Recital of Arguments, to prove the Poſſibility of ſuch Things, ſince that ſufficiently appears from the Hiſtory of thoſe wicked Practices, atteſted both by Sacred and other Writers; and is alſo confirmed by the ſevere Puniſhments inflicted on ſuch as have practis'd ſuch unlawful Arts, and the dreadful Effects produced by their unwarrantable Proceedings: Nor need we make uſe of ſtronger or more convincing Arguments, to prove the Poſſibility of Spectres and Apparitions, than the ocular Demonſtration and Teſtimony of the Senſes of thoſe who have ſeen ſuch Things, and have been terrify'd with ſuch unwelcome Appearances.

Since then Hiſtorical Proofs of theſe unlawful Practices, and ſuch preternatural Appearances, are the moſt convincing Arguments of the Truth of what we are about to treat of, we ſhall in the following Sheets conſult the moſt authentick and learned Hiſtorians, both ancient and modern, who have

have wrote upon theſe Subjects, making uſe of the beſt Authority to prove the Practice of ſuch Diabolical Arts; and ſhall, as briefly as we can, collect the moſt atteſted Relations of thoſe Authors, to prove the Truth of Apparitions, Spirits, and preternatural Appearances.

And that this Hiſtory may be the more compleat and methodical, we ſhall make uſe of the following Method, *viz.* Firſt we ſhall begin with the moſt ancient and noted Hiſtorians of this kind, and ſhall continue that Hiſtory down to the Moderns, collecting the moſt remarkable Relations and Paſſages contained in thoſe Writers, according to the Time they were wrote in, whether they relate to Witchcraft, Sorcery, Magick, *&c.* or contain the moſt remarkable Relations of Apparitions, Spirits, or preternatural Appearances, compriſing all Things that have been deliver'd, worthy our Notice, for above a Hundred Years.

But tho' the Teſtimony of Hiſtorians, and the undoubted and indiſputable Relations of Matters of Fact, may be ſufficient, and the beſt Arguments, to prove the Truth of ſuch wicked Practices and Arts as have been made uſe of by Witches, Sorcerers, Necromancers, Magicians, *&c.* and to prove the Truth of ſuch frightful and amazing Appearances of Dæmons, Spectres, Spirits, and other Apparitions; yet, that the Reader may have a clearer Apprehenſion of the Manner and Method of ſuch unlawful Practices, and of the Nature of thoſe Apparitions which are ſo frightful and ſurprizing, before we proceed to ſuch Hiſtorical Relations above-mention'd, and to purſue the Method propos'd, to illuſtrate this Hiſtory, we ſhall firſt conſider what thoſe unlawful Arts are in themſelves, and how the Devil comes to delude Men to the Practice of them; what Contract the Devil makes with them, with the Difference between God's Miracles and the Devil's: We ſhall alſo prove

from Scripture, the Poſſibility of ſuch wicked Practices, and ſhew after what Manner wicked Men engage themſelves in ſuch Practices. We ſhall alſo conſider the Nature of Witches Actions, and the Manner of their coming together, and what Adoration they pay to their Maſter the Devil. We ſhall alſo take Notice of the Methods Witches make uſe of to tranſport themſelves from Places far diſtant from one another. We ſhall alſo conſider their Actions, particularly in reſpect of thoſe Perſons they act upon, and why Women frequently practiſe that Art more than Men; what is the Extent of their Power, and what is the propereſt Method to remedy the Miſchief done by them; what ſort of Perſons are more ſubject to be damaged by Witchcraft; and for what Reaſons, and to what End, the Devil often appears to them, and aſſumes different Shapes and Forms. We ſhall alſo conſider the different kinds of Spirits which troubles either Men or Women, and then proceed to the Method above-propos'd.



CHAP.

CHAP. I.

Containing a brief Account of the Diabolical Arts of Witchcraft, Sorcery, and other Magical Practices, and how the Devil comes to delude Men to the Practice of them; what Contract the Devil makes with them, with the Difference betwixt God's Miracles and the Devil's; with the Manner how Men engage themſelves in ſuch Practices: As alſo the Actions of Witches, and their Manner of Meeting together, and what Adoration they pay the Devil their Maſter; as alſo how they tranſport themſelves from Place to Place; what are their Actions in reſpect of the Perſons they work upon, with the Extent of their Power, and what Methods are proper to remedy the Miſchief done by them: What ſort of Perſons are moſt ſubject to be affected by them; why the Devil appears to them in different Shapes, as alſo the different Kinds of Spirits that diſturb Men or Women.

THAT the Art of Witchcraft hath been practiſed in former Ages plainly appears from ſacred Hiſtory: For when *Saul* was troubled in

Spirit, and his heinous Offences troubled his Conſcience, he preſently applied himſelf to a Woman who dealt with a familiar Spirit; 1 *Sam.* 28. who at his Deſire raiſed up an unclean Spirit, which, according to the Text, *Saul knew to be Samuel*, it appearing in his Likeneſs ſo exactly, that *Saul* took it to be the Spirit of *Samuel*; the Devil being able to transform himſelf, and to appear in different Shapes, as 2 *Cor.* xi. 14. *Satan* is ſaid to transform himſelf into an Angel of Light; and that God permits the Devil thus, upon ſome Occaſions, to repreſent the Spirits of Men, and to foretel things to come, is not only apparent in this Caſe, but the like is plain from *Michaiahs*'s Prophetick Diſcourſe to King *Ahab*; 1 *King* 22. And that there is ſuch an evil Practice as Witchcraft, and Witches, is apparant from ſeveral other Places in Scripture, it being plainly prohibited by the Law of God; *Exod.* 22. and the Truth of this appears further from the Power of *Pharaoh*'s Wiſemen, *Exod.* 5 & 8. who imitated a great many of the Miracles performed by *Moſes*, which hardened that wicked Tyrant's Heart. And further, 1 *Sam.* 15. *Samuel* ſaid to *Saul*, that Diſobedience is as the Sin of Witchcraft. And that there were others of the ſame Craft, is manifeſt from the Story of *Simon Magus*, *Acts* 8. and the Woman that had the Spirit of *Python*, *Acts* 16. not to mention ſeveral other Places in Scripture which mention the Practice of Witchcraft, and ſuch Diabolical Arts.

As for the Means by which the Devil allures Men to theſe wicked Practices, ſince he is the common Enemy of Man's Salvation, he is induſtrous to prompt them to ſuch Vices as are moſt agreeable to their Tempers and Diſpoſitions, the moſt heinous Impieties, being the moſt pleaſant and delightful to ſuch who have forſaken God, and are given over into the Hands of

of the Devil, whom he endeavours to lead ſo far into his Snares, that it is impoſſible for them to get out again. The chief and principle Motives by which Men are often led into theſe Snares, are Curioſity in ſome Men, who to pleaſe their Fanſie, ſell their Souls and Bodies to the Devil; others are moved to it, by an inordinate Thirſt after Revenge, for ſome Injuries they have ſuffered, or through too greedy an Appetite of Gain.

And as there are three Inducements to allure Men to ſuch unwarrantable Practices, ſo there are two Sort of Perſons that may be enticed to the Purſuit of this Art, *viz.* learned and unlearned; and two Methods alſo of exciting them to this forbidden Curioſity, *viz* the Devil's School and his Rudiments. The Devil's School is a too eager Deſire and Purſuit of Knowledge and natural Cauſes, where, when Men begin to find themſelves Proficients in ſome Meaſure, and that they can account for ſeveral things by natural Cauſes, they are apt to advance too high; and where lawful Arts and Sciences fail of giving them Satisfaction, they are apt to apply themſelves to the black and unlawful Science of Magick; and finding that ſeveral kinds of Circles, and Conjurations added to them, will raiſe ſeveral kinds of Spirits to reſolve their Doubts, attributing theſe Effects to the Power inherently inſeparable from the Circles, and ſeveral Words of God. confuſedly wrapped together, they flatter themſelves that they are Maſters, and can command the Devil; though at the ſame time they enter themſelves as his Slaves, and loſe Paradiſe, as *Adam* did, by eating of forbidden Fruits. The Rudiments of the Devil are ſuch unlawful Charms, which old Women often make uſe of to produce Effects without natural Cauſes; as Charms to prevent evil Eyes, *&c.* by knatting round Trees ſeveral kinds

of Herbs; alſo curing of Worms, or ſtopping of Blood, by healing of Horſe-crooks, or turning the Riddle, or meerly by Words, without the Application of Medicines: For though by ſuch Practices they often do what they pretend to; yet it is not through any inherent Virtue in the thing done, but by the Power of the Devil, by which he deceives Men; and thus he allures them to ſeek Reputation by this deceitful Art, or entices them to it through Ambition, or the hopes of Gain; and makes a firm Contract with them upon that Account.

Of this kind of unlawful and unwarrantable Proceedings, is that Part of Aſtrology which pretends, by the Influence of the Stars, to foretel what Kingdoms will flouriſh or decay; what Perſons will be fortunate or unfortunate; what Side ſhall gain the Victory in Battle; who ſhall overcome in ſingle Combats; how, or at what Age Men ſhall die; what Horſe ſhall win the Race, which *Cardanus* and *Cornelius Agrippa* have written at large. Of the ſame kind are thoſe other Arts of *Chyromancie*, *Phyſiognomie*; and Fortune-telling, *&c.* which are unfit to be practiſed amongſt Chriſtians; the Prophet *Jeremy* plainly forbidding us to believe or give ear to Propheſies, and ſuch as foretel by the Courſe of the Planets and Stars; *Jerem.* 10.

But the Art of Magick is not only unlawful but dangerous, which ſoon makes the Magicians weary of that Art which they at firſt Practiſe, and willing to agree with the Devil at an eaſie Rate, and leſs Hazard; for as in practiſing the Magical Art, not only certain Seaſons, Days and Hours, are to be made uſe of, but likewiſe Circles are to be made triangular, quadrangular, round, double or ſingle, according to the Form of the Apparition that is deſired: So beſides the different Forms of the Circles, the innumerable Cha-

Characters and Croſſes, both within and without, and through the ſame; and the divers Forms of Apparitions that the Devil deceives them with, when once the conjured Spirit appears, if the Magician hath miſſed one of the leaſt of all the Rights and Ceremonies, or if frightned with the Apparition, he ſlides over the Circle, he forfeits both Soul and Body, and is preſently carried away with that Spirit, and the Devil directly pays himſelf that Debt which otherwiſe he muſt have ſtayed longer for.

But to proceed to the Manner of the Contract the Devil makes with them, it conſiſts either in Forms or Effects; by Forms I mean in what Shape he is to appear to them in, when they call for him; by Effects I mean what Services he obliges himſelf to be ſubject to them in; which Forms and Effects are greater, according to the Skill and Art of the Magician: Some he obliges himſelf to appear to in the Form of a Dog, a Cat, an Ape, *&c.* or only to anſwer them by a Voice; and obliges himſelf to be ſerviceable to them in the Cure of Diſeaſes, or ſome other baſe thing required of him. To oblige the moſt Curious, he often obliges himſelf to enter into dead Bodies, and out of them to anſwer Queſtions, in relation to future Events, as the Succeſs of Battles, or other Matters in reſpect of the Affairs of Kingdoms or Commonwealths; ſome he conſtantly pays his Attendance to in the Form of a Page: Sometimes he ſuffers himſelf to be conjured into the Form of a Tablet or Ring, which the Perſon he hath contracted with may conſtantly carry about with him; ſome he empowers to ſell ſuch Goods, which will be dearer or better cheap, as the Spirit conjured in them Lyes, or ſhall ſpeak Truth. And though all Devils are according to their Nature, Lyars; yet they deceive their wretched Slaves, and make them believe, that

when *Lucifer* fell, ſome Spirits fell into the Air, ſome in the Water, ſome in the Fire, and ſome on the Land, and continue ſtill in thoſe Elements; and conclude, that ſuch as fell in the Fire or Air, are truer than thoſe that fell in the Water, or on the Land: And though by falling from the Grace of God, they are all of the ſame Quality, and wander through the Earth to execute what God permits them; and when thoſe Executors of God's Wrath have finiſhed their Work upon Earth, they are at the laſt Day to be encloſed in Hell along with thoſe they have deceiv'd; yet they endeavour to perſwade Men, that there are Princes, Dukes, and Kings amongſt them, which command leſs or greater Legions, and have Empire and Power in ſeveral Arts, and different Quarters of the Earth.

But to proceed; as the Forms which the Devil obliges himſelf to appear in to the moſt curious Magicians, are wonderful, ſo the Effects are proportionable; he obliging himſelf to teach them Arts and Sciences; to carry them News from any Part of the World; to reveal to them any Perſons Secrets, if once ſpoken: Nay, further he teaches his Scholars how to inſinuate themſelves into the Favour of Princes, by informing them of ſeveral great things, ſome of which prove to be true, and ſome falſe. He can alſo enable them to pleaſe Princes with dainty Entertainments, ſupplying them with ſuch in a little time from the remoteſt Parts of all the World. Sometimes he pretends to guard his Scholars with the Appearance only of Armies of Horſe and Foot, as well as with Caſtles and Forts, which are only ſuch in Appearance, formed by a Spirit making ſuch Impreſſions on ſome Subſtances in the Air. He likewiſe teaches them ſeveral jugling Tricks with Cards or Dice, to enable them to deceive Mens Senſes, and other ſuch like falſe Practiſes,

as

as we are inform'd by thoſe who are acquainted with the *Italian* called *Scoto*. Thus the Devil enables them to deceive Mens Senſes, as the Magicians did K *Pharaoh* with their falſe Miracles which counterfeited thoſe wrought by *Moſes*. Thus the difference betwixt the Miracles wrought by God, and thoſe perform'd by the Devil, is, that God, as the Creator, makes his Miracles appear in Effect, as *Moſes*'s Rod was turn'd into a real Serpent; whereas the Magicians Wands were only counterfeited by the Devil, and appear'd ſo only to deceive Mens Senſes. One thing which we are here to obſerve further is, that when the Devil makes his Agreement with Magicians, it is either written with the Magician's own Blood, or elſe Touches; or elſe he touches them in ſome Part, without any viſible Mark remaining, which are always perceivable in Witches.

Thus far we have conſider'd the Nature and dangerous Practice of Magicians chiefly; we ſhall in the next place proceed to ſhew, that the Law of God, as plainly proves the evil Practices of Witchcraft, ſince it condemns and prohibits all ſuch as conſult with Devils, as Magicians, Diviners, Enchanters, Sorcerers and Witches: And that the Woman who had the Spirit of *Python* was a Witch ſeems evident, ſince he entered into her Body by her own Conſent, and ſpoke with her Tongue; ſhe being tormented with him, as thoſe Demoniacks are, who are ſaid to be poſſeſſed with an evil Spirit againſt their Will.

But to proceed: As the Being of Witches is undeniable from their ill Practices, and the Miſchief they do, ſo it is not amiſs, if we obſerve that they are of two kinds, *viz.* either rich or wealthy, or poor and of low Degree; which Difference anſwers to the different Paſſions of the Mind, by which he entices them to follow ſuch Practices; ſuch as are in Miſery and Poverty he al-

allures to it by fair Promiſes of great Riches and worldly Gain. Thoſe that are revengeful he promiſes the Satisfaction of obtaining the Ends they deſire; yet the Devil is ſo crafty, that he pretends not to allure any Body, though poſſeſs'd with the above-mentioned Paſſions, except encouraged by their ſmall Degree of Senſe, or the ill Courſe of their Life, or their Careleſſneſs and Contempt of God; and when he finds them in Deſpair, for any of theſe Cauſes, then he thinks it a proper time to attack them, and to diſcover himſelf to them; and then either as they walk ſolitarily in the Fields, or in their Beds, and without Company, he either by a Voice only, or in the Shape of a Man, enquires of them, what it is that troubles them, and promiſes them a certain Remedy, provided they follow his Advice, and what he requires of them; to which they are too ready to comply with, their Minds being before-hand prepared to admit of his Temptations. Having thus gained his End, he preſently appoints another Meeting; and before he makes any further Propoſals, he firſt perſwades them to give themſelves up to his Service, and then diſcovers to them what he is, obliges them to renounce their God and Baptiſm directly, and fixes his Mark upon ſome ſecret Part of their Body, which continues ſoar and unheal'd 'till their next Meeting, and ever after unſenſible, though never ſo much nipped or pricked, which is proved by daily Trials, to let them know, that as he could both hurt and heal them, ſo all their future Evils or Happineſs muſt depend on him. And beſides, that the intolerable Pain which they felt in that Place where he marked them, ſerves to make them, and hinders them from reſting 'till their next Meeting, leſt in the mean time they ſhould forget him, being not as yet confirmed ſufficiently in their new Folly;

or

or leſt remembering the horrid Promiſe they made him at their laſt Meeting, they ſhould repent of their Bargain, and endeavour to call it back. At their third Meeting he endeavours to make them ſenſible, how careful he is to obſerve his Promiſe, either by teaching them how to revenge themſelves of any Injury; or how by unlawful ways they may obtain Riches and worldly Wealth.

As for their Actions they are of two kinds, *viz.* either in reſpect of themſelves or other Perſons. In reſpect of their own Actions, that they may perform ſuch Services as the Devil employs them in, he counterfeits in his Servants the like Service that God requires of thoſe that ſerve him: For as the Servants of God meet together to ſerve him, ſo theſe Servants of the Devil meet together in great Numbers to ſerve him, though not publickly; and as the Miniſters of God teach his Servants how to ſerve him in Verity and Truth, ſo the Devil at theſe Meetings teaches his Servants how to act all manner of Miſchief, and demands an Account of all their horrible Proceedings paſt for the Advancement of his Service. And as God formerly had Churches ſanctify'd to his Service, with Altars, Prieſts, Sacrifices and Prayers, the Devil had the like polluted to his Service: And as God gave anſwers by *Urim* and *Thummim*, ſo did the Devil by the Intrails of Beaſts, the Singing of Fowls, and their Actions in the Air; and as God by Viſions, Dreams and Extaſies, revealed what was to come, and what was his Will, ſo the Devil uſed the like Methods to forewarn his Slaves of things to come. And as God loved Cleanneſs, expreſſed his Hatred to Vice and Impurity, and inflicted Puniſhments for the ſame; ſo the Devil diſſembled with his Prieſts, appointing them to keep their Bodies clean and undefiled before they asked Queſtions of him; that by ſeeming to avoid leſs Crimes, he might lead

lead them into greater: And even the Witches confeſs, that the Devil often, in defiance of God, appoints his Meetings in the Churches, and himſelf makes uſe of the Pulpit; and that in the Form of Adoration they are oblig'd to kiſs his hinder Parts: And this, though ridiculous, ſeems probable, ſince we read in *Calicute*, appearing in the Likeneſs of a He-Goat, he had this Homage publickly paid him; his Ambition being ſo great, that he coveted to imitate God in this; it being ſaid, *Exod* 33 that *Moſes* could only ſee *the hinder Parts of God, for the Brightneſs of his Glory.*

As to the Manner of their Meeting together thus, they ſay they have ſeveral Methods, either to adore their Maſter, or to execute any of his Commands, as by rideing, going, or ſailing, whith are natural Ways, which they do upon their firſt Notice from their Maſter. Another Way is, by being carried through the Air, either over Land or Water, very ſwiftly, by the Force of the Spirit. Thus the Devil imitates God, *Habbakkuk* being carried by the Angel to the Den where *Daniel* lay. And one thing worthy our Notice is, that when they are thus tranſported, they are inviſible to every Body, except themſelves, which is very probable, ſince the Devil hath Power to make ſuch Impreſſions on the Air, ſo as to form the Repreſentations of Caſtles, Forts, *&c.* Another way which they ſay they come together, is, by being transformed into the Likeneſs of a Beaſt or Fowl, in which Form they can paſs through any Houſe or Church, or any Place where the Air hath free Paſſage. Some ſay that when their Bodies lie ſtill, and are in an Extaſy, their Spirits may be raviſhed out of their Bodies, and carried to ſuch Places, which appears both from the Teſtimony of thoſe who have ſeen their Bodies lie ſenſleſs in the mean time, and alſo from the Deſigns they have formed at ſuch Meetings; and in this

this Form they paſs, when they are tranſported from one Country to another.

Thus much being ſaid in reſpect of their Actions towards themſelves, we ſhall next take Notice of their Actions in reſpect of others, in which we are to conſider, Firſt, The Manner of their Conſultations; Secondly, What is done on their Part, as Inſtruments; and what the Devil does who puts ſuch things in Execution.

As for their Conſultations, thoſe are moſt commonly made in Churches when they meet together to adore; when their Maſter asking each of them what they would be doing, every one propoſes the miſchievous Purpoſe they are inclined to, either for obtaining Riches, or to revenge themſelves for ſome Injury, or on any Perſon they are maliciouſly inclin'd againſt, who preſently puts them in the way to accompliſh any Deſign that is evil. To accompliſh ſome ſmall Deſigns which they aim at, he teaches them how to diſ-joynt dead Bodies, and powdering them to mix ſome other things with them which he furniſhes them with.

As for the Reaſon why Women are more frequently concerned in this Craft than Men; it is partly occaſion'd by their Frailty, as *Eve* was thought the fitter Subject for the Devil to work upon, and partly becauſe they are more inclined to revenge.

But to proceed to the Arts which the Devil contrives to deceive his Scholars with. He teaches ſome to make Pictures of Wax or Clay; that by roaſting of them, the Perſons whoſe Names they bear, may be continually waſted and conſumed by Sickneſs. Some he furniſhes with ſuch Stones or Powders, as will aſſiſt them to occaſion Diſeaſes, or to cure them. Others he inſtructs how to give uncommon Poyſons, which are not eaſily remedied by Medicines; the Devil better

better knowing the Nature and Properties of Medicines than Men, and conſequently how to evade the Power of thoſe Medicines they make uſe of. Thus, as God opened the Eyes of the Blind with Clay and Spittle, which could not have that Effect, by their own Natures; ſo the Devil endeavours to delude his Servants, by making uſe of external Means, which have no Virtue to perform what is propos'd, but is brought about ſome other way: And by ſuch like Means, theſe Servants of the Devil pretend to make Men and Women love or hate; the Devil himſelf diſpoſing the corrupted Affections of thoſe God permits him to work upon, which way he will. Thus, by God's Permiſſion, he inflicted Sickneſs upon *Job*; for as the Devil is a ſubtle Spirit, and knows what Humours prevails in us, ſo he can alter the Temper of them, and make them of a vicious Temper, when God will permit him.

And further, That they can take away the Life of Men or Women, by roaſting of Pictures, is very likely; for though the Inſtrument of Wax hath no Vertue to produce ſuch Effects, yet the Devil being a ſubtle Spirit can diſſolve the Form of the Spirits, and thus prevent the Concurrence of Spirits to promote Digeſtion, and ſupply the Body with freſh Nouriſhment, whilſt the other is diſperſed and conſumed.

But further, they can raiſe Storms or Tempeſts in the Air, either by Sea or Land, if God permits them, though not univerſal, but only in ſome particular Places, which are different from others, being ſudden and violent, but not ſo laſting as thoſe which naturally happen; which is very poſſible for the Devil to do, ſince he is a Spirit, and of near Affinity with the Air, which may eaſily be moved by a Spirit; and we read that the Scripture it ſelf gives the Devil the Title of *Prince of the Air*.

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Another thing which is ſaid to be in their Power is, to make People phrenſical and mad; which being but natural Sickneſſes, the Devil may as well occaſion as any other Sickneſs. They can likewiſe occaſion Spirits to follow and trouble Perſons, or to haunt certain Houſes, and frighten the Inhabitants, which we have often known the Witches do. They likewiſe can cauſe ſome to be poſſeſſed with Spirits, as Dæmoniacks.

As for the Perſons whom God permits to be afflicted thus, and to be under the Power of Witchcraft, they are of three kinds, *viz.* either ſuch as God thinks fit ſhould be puniſhed for their horrid Sins; or ſometimes the Godly, to awaken them out of ſome great Sins or Infirmities, or to try their Patience as *Job*'s was, it being in God's Power to ſuffer any Puniſhments to be inflicted as he pleaſes. And as God may permit ſome Perſons to be more under their Power than others, ſo thoſe often are moſt ſubject to the Power of Witchcraft, that are of a weak and infirm Mind, being weak in Faith, whereas thoſe who through Faith in God defie their Power, he will not ſuffer the Devil their Maſter to hurt them that truſt in him.

But though Witches have the Power we have obſerved, to tranſport themſelves from one Place to another, and to bring about ſuch things as the Devil their Maſter can help them out in; yet when God Almighty thinks fit to bring them to Juſtice, and they are impriſoned and confined by the Laws of God, the Devil hath no Power any further to help them, being not able to wreſt them out of his Hands: Yet when they are impriſoned, and like to be puniſhed for their Offences, the Devil is ſtill ready to deceive them; and if they flatter themſelves with vain Hopes, he is ready to promote their vain Expectations; or of he find them in Deſpair, he is as ready to aug-

augment it, and urges them to uſe ſome extraordinary Means to endeavour to reſcue themſelves.

As to the Forms the Devil appears in on ſuch Occaſions, it is either according to their Agreement, or the Nature of their Circles and Conjurations they make; yet to ſome he appears as he pleaſes, or as he thinks it will ſuit with their Humours; ſo that at the ſame time he makes himſelf appear in different Forms to ſeveral Perſons, as he thinks will beſt ſuit his Ends. And though he be an airy Body, yet he will ſometimes ſo delude the Senſes, as to appear to them like a Subſtance; or aſſumes a dead Body, which he makes uſe of as long as he thinks fit.

Thus much being ſaid of Magick and Witchcraft, we ſhall, in the next place, proceed to conſider the Nature of thoſe Spirits which appear and trouble both Men and Women, frequently affrightening them with their dreadful Appearances.

Theſe Spirits then which fright and diſturb Men frequently by their amazing Effects they produce, or by their diſmal and aſtoniſhing Appearances, may be divided into four different kinds; the Firſt are thoſe which trouble Houſes and ſolitary Places; the Second are ſuch as haunt and follow ſeveral Perſons, and are often troubleſome to them; the Third are ſuch as enter into Perſons and poſſeſs them; the fourth Sort are ſuch as are commonly called *Fayries*.

How theſe Spirits have been troubleſome to Perſons by the Power of Witchcraft, hath been ſhewn already. We ſhall in the next place ſay ſomething of their natural Appearance, without the Power of Witchcraft; though no doubt but they are one kind of Spirits, which only differ in their Form of Appearance, and the Manner of their Actions.

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As for the firſt kind of theſe Spirits, which haunt Houſes, and appear in ſeveral horrible Forms, making a great Noiſe, they are called *Lemures* or *Spectra*, which ſometimes appear in the Form of dead Perſons, and are called by different Names, according to the Difference of their Actions. That there are ſuch Appearances of Spirits, we are aſſured by the Holy Scriptures, where the Prophet *Eſay*, 13. and 34. threatning the Deſtruction of *Jeruſalem*, declares, That it ſhall not only be ſacked, but become ſo great a Solitude, that it ſhall be the Habitation of Howlets, and of *Ziim* and *Jim*, which are *Hebrew* Names for theſe Spirits. They haunt ſolitary Places, that they may the better terrify and ſhake the Faith of ſuch Perſons as frequent Places of that kind; and when they haunt Houſes, it ſhews either a great deal of Ignorance, or they are ſuffered to diſturb the Neighbours for their groſs and ſlanderous Sins.

As for the Manner of their entering ſuch Houſes, it is different, according to the Form they are in at that Time. If they have aſſumed a dead Body, they can eaſily open a Door or a Window without any Noiſe; and if they enter as a Spirit only, any Place where the Air can paſs thro', is ſufficient for their Paſſage. If it be asked whether the Devil hath equal Power to enter the Bodies of juſt, as well as thoſe of wicked Men; I anſwer, That his Entrance into their Bodies when the Soul is abſent, cannot defile them, and therefore in that there can be no Inconveniency in reſpect of the Perſon that the Body belong'd to; nor can it be any greater Diſhonour to them than the hanging, heading, or other ſhameful Deaths good Men frequently ſuffer, the Bodies of both the Faithful and Unfaithful being equally free from Corruption, and worthy of Honour, till the laſt Day, when thoſe of the Juſt ſhall be purged and purified.

But

But though theſe Spirits actually haunt ſuch Places, yet are they not to be ſeen by all Perſons, but only ſuch as God Almighty ſhall think fit: And as for their appearing in the Form and Shape of a Perſon who is dead, or is to die, as the Devil formerly thus appeared to amuſe the Gentiles, and miſlead them, by foretelling the Death of a Perſon, the Will of the Dead, or the Manner of their Death, ſo he now appears to ſome ignorant Chriſtians to delude and miſlead them, ſince it is not poſſible the Souls of the Defunct ſhould return, or that Angels ſhould put on ſuch Forms.

As for the other two kinds of Spirits, which outwardly haunt and trouble ſome Perſons, or otherwiſe inwardly poſſeſſes them; theſe, for the Likelineſs of their Appearance and Actions, may be both eſteemed of one kind, as well as the Perſons they are permitted to trouble.

As for the Perſons that are uſually troubled with theſe kind of Spirits they are of two kinds, *viz.* either ſuch as are guilty of great Offences, or ſuch as God permits to be tempted for a Trial of their Patience, or the admoniſhing of the Beholders, or that others may have Reaſon to praiſe God that they are not corrected in the ſame dreadful Manner. The Intent and Deſign of the Devil tormenting Perſons after this Manner is, either to provoke them to miſtruſt and blaſpheme God, either for the Intolerableneſs of their Torments, as he endeavour'd to do with *Job*, or that they might make him ſome Promiſes, to perſwade him to leave off troubling of them. And though theſe ſort of Spirits not only moleſt and torment ſome Perſons, but ſometimes forewarn them of what Dangers may happen to them; yet this is only to deceive Men, that they might think themſelves ſafe, and confide in him who appear'd willing to do them what Service he could, though all the while he was outwardly ſeeming to do good,

good, his Intentions were evil, he endeavouring to perſwade them that God's Enemy was their Friend.

There were other ſorts of Spirits, called *Incubi* and *Succubi*, according to the Difference of the Sexes they converſed with. Sometimes he made uſe of the Semen taken out of a dead Body, which he deceived ſeveral with, who were not able to feel any thing, but that which was ſo contrary to Nature in that Part: And ſometimes he made uſe of a dead Body to abuſe Men, though the Deceit might be diſcovered by the Coldneſs of the Semen, perceived eaſily by the Perſon abuſed. This hath been confeſſed by ſome Witches who have been perſwaded by the Devil to ſuffer him to abuſe them after this Manner, that he might ſecure them the faſter in his Snares. And here it may not be amiſs to take Notice, that the *Mare*, which is called *Incubus*, *ab incumbendo*, is much different from this kind, that depending on a Diſtemper and Diſorder of the Body.

As for thoſe who are poſſeſs'd with theſe kind of Spirits, tho' they may be thought by ſome only to be ſick of a Phrenſy or ſome other Diſtemper, yet thoſe who are truly poſſeſs'd, may eaſily be diſtinguiſh'd from ſuch Perſons, by ſeveral Symptoms, eſpecially three; not to mention the vain Signs which the Papiſts aſſign for the Difference, as their raging at Holy Water, flying back from the Croſs, *&c.* The firſt of the true Signs, is the incredible Strength of the poſſeſs'd Creature, being ſix times greater than the Strength of other Men who are not thus poſſeſs'd. The ſecond is, the violent lifting up of the Perſon's Breaſt and Belly with violent Motions and Agitations within, the Sinews being extended and ſtretched out as hard as Iron it ſelf. The third is, their ſpeaking of divers Languages, ſuch as the Perſon is known never to have learned, and that too with a

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ſtrange and hollow Voice, having, all the Time of ſpeaking, a greater Motion in the Breaſt than Mouth. But ſuch as are poſſeſs'd with a dumb and blind Spirit, have not this laſt Sign; ſuch a one our Saviour relieved in the 12th of *Mathew*.

As for the Manner of caſting out theſe Devils when Perſons are poſſeſs'd with them: That our Saviour gave his Diſciples Power to do it, is evident from Scripture; and that thoſe who are not true Diſciples may have this Power, is evident, ſince *Judas* had that Power as well as any of the reſt, the Method of doing it being by Faſting and Prayer, and calling upon the Name of God; and our Saviour tells us of the Power falſe Prophets may have to caſt out Devils.

But to proceed to the laſt kind of Spirits, which were called *Fairies*: Theſe were moſt frequent in the Time of Papiſtry here in *England*; and though it was eſteemed odious to propheſy by the Name of the Devil, yet thoſe that theſe kind of Spirits carry'd away, and informed, were thought to be the beſt ſort of Perſons. Of theſe we are told that there was a King and Queen, who had a noble Court and Train; that they had a Duty of all ſorts of Goods; alſo how they naturally rode and went about, eat and drank, and exerciſed all other Actions natural to Men and Women; the Devil deluding the Senſes of People ſo much, that theſe Spirits appeared to them actually to do ſuch Things.

But tho' the Devil deludes his Scholars with the Appearance of ſuch Things, yet it appears from thoſe that have been carried along with theſe *Fairies*, that they never ſaw the Appearance of any in that Court, except of thoſe who were Brothers and Siſters of the Art of Witchcraft. This hath been proved by the Relation of a young Woman, who was troubled with Spirits, thro' the

the Power of Witchcraft; who, though ſhe ſaw the Shapes of ſeveral Men and Women diſturbing her, and could name the Perſons whom theſe Shadows repreſented, yet moſt of thoſe have been try'd and found guilty, and confeſſed the ſame.

To conclude: The ſureſt way to diſcover ſuch as practiſe this odious Craft, beſides their evil Lives and Converſations, is, firſt, by their Mark, which is inſenſible; and, ſecondly, by their ſwimming upon the Water, God having ordained, that ſuch as had caſt off the Water of Baptiſm ſhould not be received into Water, but ſwim upon it.

CHAP. II.

Of Ghoſts and Spirits walking by Night, and of ſtrange Noiſes, Cracks, and Things that happen before the Death of Men, great Slaughters, and Alterations of Kingdoms.

HAving in the foregoing Chapter given the Reader a general Notion or Scheme of the Art of Magick and Witchcraft, and alſo of the Actions of Magicians and Witches, both in reſpect of themſelves and others; and having alſo ſhewn briefly the Nature of Spirits, and their Difference, which are concerned in Spectres, Apparitions, and other preternatural Appearances, we ſhall in this Chapter proceed to Particulars, and give an Hiſtorical Account of Witchcraft, Magick, Apparitions, Ghoſts, &c. according to the Time and Places they occur in, in the Method above-propos'd. And,

And, firſt, though a great many melancholy, mad, fearful, and Men of weak Senſe, frequently imagine Things to be that really are not, and are oftentimes deceived by Men or brute Beaſts, and ſometimes miſtake thoſe Things which proceed from natural Cauſes, to be Bugbears and Spirits; yet it is moſt certain, and beyond Diſpute, that thoſe Things which appear to Men and fright them, do not always proceed from natural Cauſes, but that Spirits do often appear, producing very ſtrange and wonderful Effects, ſuch Things being atteſted by ancient Hiſtorians of very good Credit, who have delivered their Hiſtories upon the Teſtimony of ſuch Perſons as have ſeen them both in the Day-time as well as by Night.

Suetonius tells us, that when *Julius Cæſar* marched out of *France* into *Italy* with his Army, and came to the River *Rubicon*, which parts *Italy* from South *France*, ſtaying there a while, and conſidering with himſelf how great an Enterprize he had taken in Hand, and being doubtful whether he ſhould paſs the River or not, there ſuddenly appeared to him a Man of excellent Stature, and well ſhaped, who ſat hard by him, piping upon a Reed. This drew together a great many Shepherds and Soldiers from the Camp, and alſo a great many Trumpeters, who flocked together to hear him. Having by this Means collected a great Number together, he ſuddenly ſnatched a Trumpet from one of them, and leaped into the River, and, with a ſtrong Breath blowing up the Alarum, went over to the other Side. Upon which, ſays *Cæſar*, Good Luck attend us, let us go where the Gods give us Encouragement, and where the Iniquity of the People calls us. The Dice are thrown; and, upon this, he immediately paſſed over the River.

To this we ſhall add what *Plutarch* relates in the Life of *Theſeus*, *viz.* That many who were in the Battle

Battle of *Marathonia* againſt the *Medians*, affirm'd that they ſaw the Soul of *Theſeus* armed, (who died a long time before by a Fall) before the Vanguard of the *Grecians*, running before and encouraging the barbarous *Medians*; which cauſed the *Athenians* afterwards to honour him as a Demi-God.

Pauſanias writeth in *Atticis*, That in the Field of *Maratho*, Four hundred Years after the Battle was fought, they diſtinctly heard the neighing of Horſes, and the encountering of Soldiers, as if they were engaged in Battle every Night. And what was very remarkable was, that thoſe that came there on purpoſe to hear theſe Things, could hear nothing; whereas thoſe that came that Way by Chance, heard theſe Things very ſenſibly.

And *Plutarch* writes, in the Life of *Cimon*, That when the Citizens of *Cheroneſus* had entreated their Captain *Damon* with fair Words to return home, who fled from the City for ſeveral Murthers he had committed, and had afterwards killed him barbarouſly in a hot Houſe, as he was bathing himſelf; after that Time there were ſeveral ſtrange Sights ſeen in the ſame Place, and oftentimes moſt grievous Groanings were heard, ſo that ever after they were obliged to ſhut up the Hot-houſe Doors.

He alſo tells us, in the Life of *Dion*, That the ſame *Dion* being a ſtout and courageous Man, and not ſubject to Fear, ſaw a very ſtrange and wonderful, as well as horrible Sight: For ſitting alone in the Entry of his Houſe, in the Evening, and meditating and diſcourſing of ſeveral Things with himſelf, being ſuddenly ſurprized with a great Noiſe, he roſe and looked back towards the other Side of the Gallery, where he ſaw a monſtrous great Woman, whoſe Countenance and Apparel made her appear like a Tragical Fury, ſweeping the Houſe with a Broom. Being

very much amazed and frighten'd with this aſtoniſhing Sight, he called his Friends and Acquaintance to him, declaring to them what he had ſeen, and deſiring their Company all that Night; for being extreamly amazed at the Apparition, he feared it might appear to him again if he were alone, though it never did: But a few Days after his Son threw himſelf headlong from the Top of the Houſe, and died; and he himſelf, being ſtabbed through the Body, ended his miſerable Life.

The ſame Author tells us, in the Life of *Decius Brutus*, That when *Brutus* determin'd to tranſport his Army out of *Aſia* into *Europe*, being in his Tent about Midnight, and the Candle burning dimly, and the whole Army being quiet and ſilent, as he was conſidering with himſelf, he fancy'd he heard one entering into his Tent, and, looking back towards the Door, he ſaw the Form of a terrible and monſtrous Body, much exceeding the common Stature of Men, which ſtood cloſe by him, without ſpeaking a Word; which frightful Apparition, tho' it made him not a little afraid, he even ventur'd to ask this Queſtion: *What art thou? a God, or a Man? And for what cameſt thou to me?* To which the Apparition anſwerd; *I am*, O Brutus, *thy evil Ghoſt, at* Philippus *thou ſhalt ſee me.* Then ſays *Brutus*, recovering his Surprize, *I will ſee thee.* When this Sight was vaniſhed, he called his Servants, who told him, that they neither ſaw any ſuch Thing, neither heard any Voice at all. All that Night *Brutus* could not ſleep at all, but in the Morning went to *Caſſius*, and told him the whole Story of this ſtrange Viſion; but *Caſſius* contemned and deſpiſed all ſuch Things, attributing them to natural Cauſes: But afterward *Brutus*, being overcome in the Field by *Auguſtus* and *Anthony* at *Philippi*, ſlew himſelf, rather than to be deliver'd into the Hands of his Enemies.

To

To this we ſhall add, that *Valerius Maximus* tells us, that *Caius Caſſius* ſaw *Julius Cæſar* in the Battle at *Philippi*, appearing in much more Majeſtick Shape than could belong to any Man, ſetting Spurs to his Horſe, and running on with a terrible threatning Countenance; upon the Sight of which *Caſſius* turned his Back to the Enemy, and fled, and ſoon after murther'd himſelf.

Dio Caſſius Nicæus, in his *Roman* Hiſtory, tells us of *Druſus*, that having ravaged and over-run *Germany* on every Side, he came to the River *Abbis*, which being not able to get over, he there erected Memories of his Victories, and returned back again; for he there met a Woman exceeding the reſt of mortal Creatures in Majeſty, who ſaid to him; Druſus, *who can ſet no Limits to thy boundleſs Ambition, whither goeſt thou? It is not lawful for thee to go any further, therefore get thee hence, for the the End both of thy Life and worthy Actions are now at hand.* *Druſus* hearing this, preſently altered his Courſe; and, as he was on his Journey, before he came to the River of *Rein*, fell ſick and died. The ſame Author mentions ſeveral other Things which foretold his Death, tho' he did not regard them; for two young Men appeared upon the Ramparts on Horſe-back; and the Shrieking of Women were alſo heard, with ſeveral ſuch-like Omens.

Plinius Secundus, a Citizen of *Novocomenſis*, writ an Epiſtle of the Appearance of Spirits to his Friend *Sura*, which we ſhall in the next Place take Notice of. He tells us, That *Curtius Rufus*, who was then Companion to the Pro-conſul of *Africa*, being both poor and of ſmall Reputation, walking one Day in a Gallery, towards the Evening, he met with an Apparition in the Shape of a Woman, greater and more beautiful than any living Creature. He being amaz'd at the Sight, ſhe told him that ſhe was *Africa*, and was come

to acquaint him before-hand with the News of future good Fortune: First, that he ſhould go to *Rome*, and there be promoted to great Honour; and that afterwards he ſhould return into the ſame Province with great Power and Authority, and there end his Days: All which came to paſs. The ſame Figure met with him again by the Sea-ſide, as he landed out of a Ship, and came towards *Carthage* to take Charge and Command of a Regiment. Afterwards falling ſick, when no Man deſpaired of his Recovery, conjecturing what would come to paſs for the future, by what had already happen'd, and comparing his Adverſity with his former Proſperity, he utterly laid aſide all Hopes of Recovery.

But what is much more terrible and wonderful, is the following Relation. There was in *Athens* a goodly and very large Houſe, but reported to be very unlucky and unfortunate; for about Midnight there was heard the ſtrange Noiſe of Iron, and, if well obſerv'd, the rattleing of Chains, which at firſt ſeemed to be afar off, but by degrees approached nearer and nearer. In a little time, there appeared the Image of an old Man, who, to Sight, was lean and loathſome, with a long Beard and ſtaring Hair: He had Fetters on his Legs, and carry'd Chains in his Hands, which he always rattled together. Thoſe that lived in the Houſe, being terrify'd with theſe Things, ſpent many a diſmal Night in watching, after which they were afflicted with Sickneſs, and in a little time, their Fear encreaſing, it ended in Death; for in the Day-time, tho' the Apparition was vaniſhed, yet the Remembrance of it was ſtill before their Eyes, ſo that their Fear continued longer than the Cauſe. Upon this, the Houſe ſtood empty, deſart, and ſolitary, being only poſſeſſed by the Monſter that haunted it, notwithſtanding it was propoſed to be ſold, if

any

any Body who was ignorant of its being haunted, would have bought it or lived in it. *Athenodorus*, by Chance coming to *Athens*, read the Writing over the Door, and when he underſtood the Price, thinking it a good Bargain, he enquired further, and hearing the Truth of the Matter, he was the more forwards to hire the Houſe. When Night came on, he commanded his Servants to make his Bed in the outward Part of the Houſe; and, having fixed his Writing-Table, and other Things, in Order, he ſent all his Servants into the inner Part of the Houſe. Having done this, he compoſed his Mind, and fixing his Eyes upon what was before him, he was very intent upon his writing, leſt his Mind, being unemploy'd, ſhould be apt to imagine ſtrange Things, which might create groundleſs Fears. In the Beginning of the Night there was Silence, as in all other Places, but not long after the Iron began to ring, and the Chains to move; but notwithſtanding all that, he would not look up, but continued his writing, and ſtopped both his Ears. Upon that the Noiſe encreaſed, and drew nearer, ſometimes ſeeming to be without the Porch, and ſometimes within; upon which he looked back, and ſaw the ſame Things which he had been told of before. The Apparition ſtood ſtill and beckon'd with his Fingers, as if he called him: The Philoſopher, on the other ſide, moved his Hand, to ſignify that he ſhould ſtay a while, and fell to writing again: Upon that the Image ſhook his Chains over his Head, as he was writing. He looked about, and ſaw him beckoning, as before; therefore he roſe up directly, and, taking the Candle in his Hand, followed the Apparition, who walked ſoftly before, as if he was heavy loaden with Chains; but as ſoon as he had turned aſide into the Court of the Houſe, he ſuddenly vaniſhed away, leaving the Philoſopher alone; who gathering Herbs and

Leaves together, left them upon the Place. The next Day he went to the Governours of the City, and desired them to command the Place to be dug up, which accordingly was done, where they found Bones wrapped up, and bound in Chains, which continued in Bonds, tho' the Body was rotted and putrify'd with lying long in the Earth. These Bones being gathered together, were solemnly bury'd; and the House, after they were decently laid in the Ground, was ever after clear from such Ghosts.

The same Author who relates this Story, delivers the following upon his own Knowledge, after this manner. Says he, I have one with me, who was some time my Slave, but now at Liberty and free, a Man not altogether unlearned, who lay in the same Bed with my younger Brother: He imagined he saw a certain Person sitting on the Bed-side where he lay, putting Knives to his Head, and by that Means pulling off his Hair. In the Day-time the Hairs were found upon the Ground, and the Loss of them was plainly discernable about the Crown of his Head. In a little Time after the same Thing happen'd again, which confirmed the first Report: The Boy, among the rest of his School-Fellows, happen'd to sleep in the School; and when he was asleep, some coming in at the Windows, cloathed in white Garments, and shaving the Hair off his Head as he lay, they went out again the same Way they came in. The Hair that was shaved off his Head, as well as those scatter'd Hairs before-mention'd, were found when it was Day-light. No remarkable Accident happened after these Things, except that I was not accus'd of Treason, as I should have been, if *Domitianus* had lived longer, who dy'd about this Time, there being a Libel found amongst his Writings against me, given him by Master *Carus*. Whence it may be conjectured, since those that were

were accuſed uſed to wear their Hair long, that the cutting off my Friend's Hair was an eminent Token of my eſcaping that great Danger which hung over my Head.

The like Hiſtory may be found in a Collection of *John Manlius*'s common Places, who tells us, That *Theodorus Gaza* having a Lordſhip or Manour in *Campania* given him by *Nicholas*, Pope of *Rome*; one of the Farmers having digged up a Coffin with dead Men's Bones in it, in that Manour, a Spirit ſuddenly appeared to him, commanding him to bury the Coffin again, otherwiſe his Son ſhould die in a little Time after; which the Farmer refuſing to do, his Son was ſoon after ſlain in the Night. In a few Days after the Spirit appeared again to the Husbandman, threatning him, that if he did not bury the aforeſaid Bones, he would kill his other Son. The Man being ſurprized at this, and finding his other Son ſick, related the whole Matter to Maſter *Theodorus*; which as ſoon as he had heard, he went along with the Man, and, digging a Grave juſt by the Place where the Coffin was dug up, they bury'd the Coffin and Bones in it; upon which the Husbandman's Son immediately recovered his Health.

Dion tells us, That the Emperor *Trajanus* was lead out of the Houſe where had taken up his Inn, in the Time of an Earthquake, into a ſafer Place. And *Julius Capitolinus*, writing of the *Roman* Emperors, reports, That *Pertinax*, for three Days Space before he was killed by a Stab, ſaw a Shadow in one of his Fiſh-Ponds, which, with a Sword ready drawn, threatened to kill him; which was no ſmall Trouble and Occaſion of Uneaſineſs to him.

Flavius Vopiſcus ſays, That *Tacitus* Father's Grave open'd it ſelf, the Sides falling down of their own Accord; and that his Mother's Soul appear'd both to him and *Florinus* Day and Night, as if ſhe had

been living; which was a Sign that he ſhould die ſoon after. And *Ammianus Marcellinus*, writing of the Signs and Prognoſtications of *Conſtantius*'s Death, ſays, that he was troubled and terrify'd in the Night with Shapes and Figures. And the ſame Author affirms, that a little before *Julianus* dy'd, as he was writing in the Tents, after the the Example of *Julius Cæſar*, he ſaw the Image of the publick *Genius* or God of the Place, which uſed to be painted with *Amalthæas*'s Horn in his Hand, departing from him, more deformed and ill-favoured, than when it began to mount up towards the Top of the Tent. And *Lucan*, who was both an excellent Hiſtorian, and a learned Poet, reckons up as many of ſuch Fore-warnings in his Book of the Battle of *Pharſalia*, which happened before the great Conflict between *Julius Cæſar* and the great *Pompey*.

And if we read over the Eccleſiaſtical Hiſtories, we ſhall find many of theſe Examples.

Sozomenus, in his Eccleſiaſtical Hiſtory, tells us of one *Apelles* a Blackſmith (whoſe Name was very famous at that Time through *Ægypt*, for the Gift of working Miracles, which he was endowed with) who, one Night as he was hard at work, was ſurprized with the Appearance of a Viſion, which was the Devil in the Likeneſs and Attire of a very beautiful Woman, endeavouring to move and entice him to the Vice of Lechery: Whereupon he ſuddenly ſnatched the Iron which he worked with, glowing hot, out of the Fire, and thruſt it in the Devil's Face, and ſcorched his Vizard; which being done, he fretted, and cry'd out, and fled away.

In another place, writing of the Sedition rais'd at *Antioch*, upon the immoderate Exaction and Tribute, which *Theodoſius* laid on the City in the Time of the Wars, in which the People being offended, overthrew the Images of the Emperor and

and his Wife, and dragged them in Ropes about the City, uſing all the villanous Expreſſions they could, and ſhewing what Spite they could againſt them, ſays, that the Night before, as ſoon as the Rebellion begun, immediately at break of Day, there was a ſtrange Sight ſeen, a Woman of a huge Stature appearing, with moſt horrible Looks, running up and down the City through the Streets in the Air, whisking and beating the Air with a Whip, and making a fearful Noiſe: So that as Men uſually provoke wild Beaſts to Anger, which ſerve for publick Spectacles, ſo it appeared, that ſome evil Angel, by the Craft of the Devil, ſtirred up that Commotion amongſt the People.

Theodorus Lector, in his Collections of the Eccleſiaſtical Hiſtory, writes, that as *Gennadius*, Patriarch of *Conſtantinople*, came down to the high Altar to pray, a certain Viſion or Spirit appeared to him, in a moſt horrible Shape and Figure; which as ſoon as he had ſharply rebuked, he heard a Voice crying out aloud, that as long as he lived he would withdraw and ceaſe; but as ſoon as he was dead, he would certainly ranſack and ſpoil the Church; which the good Father hearing, he earneſtly prayed for the Preſervation of the Church, and ſoon after departed this Life.

St. *Ambroſe*, in his 90th Sermon, tells us of a noble Virgin, named *Agnes*, who was crowned with Martyrdom for profeſſing the Chriſtian Religion; who when ſhe was buried, her Parents watching one Night by her Grave, they ſaw, about Midnight, a great Company of Virgins cloathed in Golden Vails, amongſt whom was their Daughter adorn'd like the reſt, who deſiring the other Virgins to ſtay a while, and turning towards her Parents, ſhe deſired them that they would by no means bewail her as if ſhe were dead,

but rather to rejoyce, becauſe ſhe had obtained of God eternal Life; which as ſoon as ſhe had ſpoke, ſhe immediately vaniſhed out of ſight. And St. *Auguſtin* reports, that when the City of *Nola* was beſieged by the *Barbarians*, the Citizens ſaw *Felix* the Martyr plainly appearing to them. And in the Life of *Chryſoſtom*, it is ſaid, that *Baſiliſcus*, Biſhop of *Comanè*, (who ſuffered as a Martyr with *Lucianus* the Prieſt of *Antioch*, under *Maimianus* the Emperor) appeared to St. *Chryſoſtom*, when he was in Exile, and ſaid, Brother *John*, be of good Comfort, for to Morrow we ſhall be together. But firſt he appeared to the Prieſt of that Church, and ſaid to him, prepare a Place for our dear Brother *John*, who will ſhortly come hither: Which things proved true in the Event.

To theſe Relations we ſhall add ſeveral Hiſtories of the Appearance of Spirits from very credible Authors.

Alexanderab Alexandria, an excellent Lawyer, born at *Naples*, writes, that a certain Friend of his, of good Credit, having celebrated the Funeral of one of his Acquaintance, as he returned towards *Rome*, being benighted, he went to an Inn by the Way, and there layed himſelf down to reſt; where as he lay there alone, and broad awake, ſuddenly the Image of his Friend lately deceas'd came before him, very pale and lean, juſt as he ſaw him laſt on his Death-bed. When he beheld this Spectacle, being almoſt out of his Wits with the Fright, he demanded of him, who he was? But the Ghoſt making no Anſwer, ſlip'd off his Cloaths, and lay'd down in the ſame Bed, drawing nearer to him, as if he would have embraced him: The other gave way to him, and endeavouring to keep him off from him, by chance touched his Face, which ſeemed to be extremely cold, and much colder than Ice: Whereupon the other looking upon him very lowringly,

ly, took up his Cloaths again, and roſe out of the Bed, and was never afterwards ſeen.

Baptiſta Fulgoſus, Duke of *Genoa*, in a Book of the worthy Sayings and Actions of Princes, Emperors, &c. concerning ſtrange and monſtrous things, writes, that in the Court of *Mattheus*, Great Sheriff of the City, in the Evening, after Sun-ſet, there was ſeen a Man far exceeding the common Stature, ſitting on a Horſe, in compleat Armour; who, when he had continued there, and was ſeen by many, for the Space of an Hour, vaniſhed away to the great Terrour of thoſe that beheld him. About three Days after, two Men on Horſeback, of the ſame Stature, were ſeen in the ſame Place, about three Hours after it was Night, fighting together a long time, and at laſt vaniſhed as the other did before. Not long after *Henry* the Seventh, Emperor, departed this Life, which proved the utter Ruin of all Sheriffs.

To which Hiſtory he adds the following: *Ludovicus*, Father to *Alodiſius* Ruler of *Immola*, not long after he died, appeared to a Secretary, whom *Ludovicus* had ſent to *Ferraria*, as he was on his Journey, riding upon a Horſe with a Hawk on his Hand, as he uſed to do when he was living, and deſired the Secretary, who was much afraid, to bid his Son come to the ſame Place the next Day, having Matters of great Importance to declare to him. When he heard this, partly becauſe he could not believe it, and partly leſt ſome Body ſhould lie in wait for him, he ſent another to anſwer for him in his Room; with whom the ſame Soul meeting, as it did before, much lamented that his Son was not come thither; for if he had, he ſaid he would have diſcovered ſeveral other things to him: However he deſired the Meſſenger to tell him, that after twenty-two Years, one Month and one Day, he ſhould loſe the Rule and

and Government he now poſſeſſed. As ſoon as the time foretold by the Ghoſt was expired, though he was very circumſpect and careful, yet the ſame Night the Soldiers belonging to *Philip* Duke of *Millan*, with whom he was in League, and therefore ſtood in no fear of him, came over the Ditches hard frozen with Ice to the Walls, and raiſing up Ladders, took both the City and Prince together.

Philip Melanchthon writes himſelf, that he hath ſeen four Spirits, and that he hath known many Men of good Credit, who vouched, that they had ſeen Ghoſts themſelves, and talked with them a great while. And in his *Examen Theologicum* he relates the following Hiſtory; which was, that he had an Aunt, who ſitting very ſorrowfully by the Fire, after her Husband was dead, two Men came into her Houſe, one of which being very like, ſaid he was her Husband deceaſed, and the other being very tall, appeared like a *Franciſcan Fryar*. That which ſeemed to be the Husband came near the Chimney, ſaluting his ſorrowful Wife, and bidding her not to be afraid, for he came to command her to do ſeveral things: Then he bid the long Monk to go aſide a while into the Stove hard by, and then began his Diſcourſe; and after many Words, at laſt he earneſtly beſeeched her, and deſired her to have a Prieſt to ſay Maſs for his Soul; and then being ready to depart, he bid her give him her right Hand, which ſhe was very unwilling to do; but upon his Promiſe that ſhe ſhould come by no Harm, ſhe gave it him; which, notwithſtanding it had no hurt, it ſeemed to be ſo ſcorched, that ever after it remained black.

Ludovicus Vives ſays, that in that Part of the World which was then lately found out, that nothing is more common than for Spirits, not only in the Night-time but at Noon-day, to appear, both in the City and in the Fields, which ſpeak, com-

command, forbid, aſſault and ſtrike Men, as well as make them afraid. And *Olaus Magnus* tells us, that in *Iſeland* Spirits appear in the Figure and Likeneſs of ſuch as Men are acquainted with, whom the Inhabitants take by the Hand inſtead of their Acquaintance, before they have heard a Word of their Death, whoſe Likeneſs thoſe Spirits take upon them; nor do they underſtand that they are deceived before they ſhrink and vaniſh away.

Sometimes men walking alone in their Houſes, have been ſurprized with the diſmal Appearance of Spirits in our own Country, which even the Dogs have perceived, and fell down at their Maſters Feet, and would by no means depart from them: Others lying down in their Beds to reſt, have been pinched, or had the Cloaths pulled off them; and ſometimes the Spirit hath ſat upon them, or lain down in the ſame Bed, or would walk up and down in the Chamber. They have often alſo appeared, walking on Foot, or rideing on Horſe-back with a fierce Countenance, and in ſuch Shapes as were known to Men, and of ſuch as died not long before. Others who have been ſlain in the Wars, or who have died in their Beds, have appeared to their Acquaintance, and have been known by their Voice.

And very frequently in the Night-time Spirits have been heard, either going ſoftly, ſpitting or groaning; and being asked what they were, anſwered that they were the Souls of particular Men, and that they ſuffered extreme Torments. Sometimes the People of the Houſe have thought, that ſome Body in the Houſe had over-ſet Pots, Platters, Tables and Trenchers, and trumbled them down the Stairs, though when Day-light appeared, they have found things ſet in their Places again. Sometimes Spirits have thrown own Doors off the Hooks, and ſet all things in he Houſe out of order, and never ſet them in

their

their Places again, and have ſtrangely diſturbed People with rumbling and making a great Noiſe. Sometimes a great Noiſe hath been heard in Abbies and other ſolitary Places, as if Cowpers were hooping and ſtopping up Wine-casks, or other Tradeſmen were about their Labour, whilſt all the People have been in their Houſes and at reſt. When Houſes have been building likewiſe, the the Neighbours have heard Carpenters and Maſons handling their Tools, as if they had been at work in the Day-time : Alſo Pioneers, or thoſe that dig for Metals, affirm, that ſeveral times in the Mines, Spirits have appeared in ſtrange Shapes, or dreſſed like other Labourers, which wandering up and down in Mines, employ themſelves in all ſorts of Work, as to dig after the Vein, to carry together the Oar, to put it into Baskets, and to turn the Wheel to draw it up ; yet they ſeldom hurt the Labourers, except provoked by laughing or railing at them.

A very godly and learned Man gives an Account, that in a Silver Mine at *Deroſium* in the *Alps*, there was a Devil of the Mountain, who every *Friday*, when the Labourers were filling their Baskets, would be very buſie putting the Mettal out of one Basket into another, which alſo would go down into the Pit, and come up again, without doing any Body any harm : But once, whilſt this Spirit was very buſie about every thing, one of the Miners being much offended, began to rail and curſe at him, and bid him begone in the Devil's Name ; upon which the Spirit caught him by the Head, and twiſted his Neck till his Face ſtood behind his Back, yet he lived a long time after, being well known to his familiar Friends.

It often happens, that when Perſons are ſick of any mortal Diſeaſe, ſomething is heard to walk about the Room, as the ſick Perſon uſed to do when

when in Health, which the ſick Perſon often hears himſelf, which puts him in mind of his End. And ſometimes juſt before they die, or ſometime after, ſomething is ſeen much like the ſame Perſon in Shape, or in the Faſhion of other Men. And ſometimes when their Acquaintance lie a dying, or their Friends, though ſeveral Miles off, ſome ſtrange Noiſes are heard: And ſometimes the whole Houſe ſeems likely to fall, or a great noiſe is heard, as if ſome weighty ſubſtance fell quite through the Houſe, which, as it appears afterwards, happened at the ſame time that our Friends departed this Life. And in ſome Families, before any of them dies, there are particular Signs and Tokens, either the Doors and Windows opening and ſhutting; or ſomething runs up Stairs, or walketh up and down the Houſe.

Cardanus tells us of a noble Family of *Parma* in *Italy*, out of which, as often as one died an old Woman was ſeen in the Chimney-Corner: Once ſhe appear'd when a Maid of the ſame Family lay ſick, which made them deſpair of her Life, but ſhe afterwards recovered, but another in the Family preſently fell ſick and died.

There was a certain Pariſh Prieſt, a very honeſt and godly Man, who in the Plague-time could tell when any of his Pariſh ſhould die; for in the Night-time he heard a great Noiſe over his Bed, as if one had thrown down a Sack of Corn from his Shoulders; upon which he would ſay, now another bids me farewell; and the next Day he uſed to enquire who died that Night, or who was taken with the Plague, that he might comfort them.

It hath been often obſerved in Guildhalls, where Aldermen ſit, that when one of them hath been near Death, either a Rattling hath been heard about his Seat, or ſome other Sign of Death: And the ſame thing happens about Pews or Stalls

in

in Churches, or in other Places where Men have been uſed to follow their Labour. In Country Villages, before the Death of ſome Perſons, either in the Evening, or in the Night, they hear a Grave diging in the Church-Yard, and the next Day they have found the Grave diged. Likewiſe in the Night, when the Moon hath ſhone, they have ſeen ſome ſolemnly going with a Corps, according to the Cuſtom of the People, or ſtanding before the Doors, as if ſome Body was to be carried to Church to be buried. Oftentimes in Priſons, when Priſoners lie in Chains under the Sentence of Death, in the Night there is heard a great Noiſe and Rumbling, as if ſome Body was breaking into the Priſon to reſcue them; which the Priſoners knew nothing of, nor can any Signs of ſuch things, being offered, be perceived: And ſome Executioners or Hangmen ſay, that moſt commonly they can tell before-hand, when any Man is to be deilvered into their Hands to ſuffer, for their Swords will move of their own accord; and others ſay, they can tell before-hand what Deaths they ſhall die. *Plato* tells us in the Books of his Laws, that the Souls of thoſe that are ſlain, often cruelly trouble and moleſt the Souls of them that ſlew them.

Befote the Alterations and Changes of Kingdoms, and in the Time of Wars, Seditions, and other dangerous Times, moſt commonly very ſtrange things happen in the Air, the Earth, and amongſt living Creatures, quite contrary to the Courſe of Nature, which are called Wonders, Signs, Monſters, and Forewarnings of things to come. There are often ſeen in the Air, Swords and Spears, and whole Armies of Men encountering with one another, or ſeen or heard in the Air, or upon the Land, where one Part is obliged to fly; and then there are heard moſt horrid Cries, and Clattering of Armour, Guns, Launces and

and Halberts, and other kind of Weapons alſo, often move in Armories of their own accord. It is alſo ſaid, that Horſes will be very ſad and heavy, and will ſcarce ſuffer their Maſters to ſit on their Backs before they go to a Battle where they are like to be overcome; but when they are couragious and hoſtile, it often betokens Victory. It is reported by *Suetonius*, that the Horſes which *Julius Cæſar* let run at Liberty, never to be put to Labour again, wept when *Cæſar* was ſlain.

When *Miltiades* addreſſed his People againſt the *Perſians*, terrible Noiſes were heard before the Battle: And before the *Lacedemonians* were overthrown in the Battle of *Leuctris*, the Armour moved and made a great Noiſe in the Temple of *Hector*. At the ſame time the Doors of Hercules's Temple at *Thebes*, being faſt ſhut with Bars, opened ſuddenly of their own accord; and the Weapons and Armour which hung faſt on the Wall, were found lying on the Ground. In the ſecond Wars of *Carthage* the Standard-bearer of the firſt Battalia of Pikemen, could not remove his Enſign out of its Place, nor could he do it when a great many came to help him; and though *Caius Flaminius* the Conſul did not regard it, yet ſoon after his Army was routed, and he himſelf ſlain. In the Beginning of the Wars waged with the People called *Marſi*, out of ſecret Places there were heard certain Voices, and the Noiſe of Harneſs, which foretold the Danger of the Wars to come. And *Pliny* tells us, that in the War with the *Danes*, and many times before, there was heard the Claſhing of Armour, and the Sound of Trumpets out of Heaven. And *Appianus* relates what Signs and Wonders happened before the Civil Wars at *Rome*; what miſerable Cries of Men, Claſhing of Armour, and Running of Horſes were heard, though Men could ſee nothing.

Valerius

Valerius Maximus writing of ſtrange Wonders, tells us how *Cnæius Pompeius* was forewarned not to fight with *Julius Cæſar*; for as he launced off at *Dirrachium* his Shouldiers were ſeized with a ſudden Fear, and in the Night before the Battle, they were ſeized with Fear, and their Hearts failed them. And *Cæſar* himſelf, in his Book of Civil War ſays, that the ſame Day that he fought the fortunate Battle, the Crying of the Army, and the Sound of Trumpets, was heard at *Antioch* in *Syria* ſo plainly, that the whole City ran in Armour to defend their Walls: And the ſame happened in *Ptolemais*.

Joſephus, in his Hiſtory of the Wars in *Jury*, reports what ſtrange Signs happened before the Deſtruction of *Jeruſalem*, which were, that a Brazen Gate, made faſt with Iron Bars, opened in the Night-time of its own accord; and that before the Sun ſet, there were ſeen Chariots in the Air, and Armies of Men round the City; and that at *Whitſontide*, as the Prieſts went into the Temple to celebrate Divine Service, they heard a great Noiſe, and by and by a Voice, crying, Let us depart hence. And the ſame Night that *Leo* of *Conſtantinople* was ſlain in the Temple, Travellers by the Sea-ſide heard the Voice of *Leo* at that Diſtance.

Felix Malleolus, Doctor of Law, Maſter of *Sclodor*, and Canon of *Tigurum*, a Man of great Reading, tells us, that in the Hiſtory of *Rodolphus* King of the *Romans*; the ſaid *Rodolphus*, having vanquiſhed *Othotarus* King of *Bohemia*, continuing in the Place all Night where the Battle was fought, about Midnight certain Spirits or Devils, making a horrible Noiſe and Tumult, troubled and diſordered his whole Army: And that thoſe were Spirits walking by Night was certain, ſince they ſuddenly vaniſhed away like Smoak.

And the ſame Author tells us, that in the Year of our Lord 1280, as one of the *Plebans* belonging to the

the Church of *Tigurum*, preached to the People, the Grave-ſtone of the Sepulchre of the two Martyrs, *Fælix* and *Regula*, Patrons of the ſame Place, violently broke aſunder, no Man moving or touching it, making a horrible Noiſe like Thunder; ſo that the People were as much aſtoniſhed and afraid, as if the Roof of the Church had broken down. And he ſays, that the ſame Year, the third Day of *October*, the greater Part of the City of *Tigurum* was burnt down; and moreover, that Sedition was moved amongſt the People, upon the Account of certain Eccleſiaſtical Diſciplines, and the Imperial Bann. And in the Year of our Lord 1440, the Twelfth Day of *December*, at the Dedication of the above-mentioned Church, about Midnight, the like Noiſe was heard, and immediately after followed Civil Wars, which the *Tigurins* made with uncertain Succeſs againſt the other *Helvetians*, for the Space of ſeven Years and more.

The ſame Author likewiſe aſſerts, that in the Year of our Lord 1444, before that valiant Battle, which a ſmall Number of the *Helvetians* fought againſt an innumerable Company, belonging to *Lewis* Dauphin of *France*, under the Wall of *Baſill*, in the Time of the General Council, there were heard ſeveral Nights about thoſe Places, the Alarms of Souldiers clattering of Harneſſes, and the Noiſe of Men encountering together.

We are told alſo of a grave and wiſe Man, who was a Magiſtrate in the Territories of *Tigurum*, who affirmed, that as he and his Servants went early in the Morning through the Paſture Lands, he eſpied one whom he knew very well, wickedly diſiling himſelf with a Mare; being amazed at which, he returned back again and knocked at his Houſe, whom he ſuppoſed he had ſeen, where he was aſſured that he went not one Step out of his Chamber that Morning: So that if he had not dili-

diligently enquired into the Matter, the honeſt Man had certainly been caſt into Priſon, and been put upon the Rack.

Chunegunda, Wife to *Henry*, the ſecond Emperour of that Name, was very much ſuſpected of Adultery, and Rumours were ſpread about that ſhe was too familiar with a certain young Man in the Court; for the Devil was often ſeen to come out of the Empreſs's Chamber in the Likeneſs of this young Man; but ſhe afterwards diſcovered her Innocency, by treading upon hot glowing Plowſhares, according to the Cuſtom of thoſe Times, without burning her Feet, as *Hebbertus Cranzius* witneſſeth.

St. *Hierom* tells us, that St. *Anthony* being in a ſtony Valley, a Spirit appeared to him in the Form of a Dwarf of a ſmall Stature, having a crooked Noſe, and his Forehead rough with Horns, the hinder Part of his Body and his Feet like a Goat. *Anthony* not at all amazed at the Sight, but being armed with Faith, this Creature preſented him with Dates, to refreſh him in his Journey, as Tokens of Peace and Friendſhip; upon which *Anthony* enquired of him what he was; who anſwered, I am a Mortal Creature, and one of the Inhabitants of this Deſert, whom the *Gentiles*, deceived with many Errors, worſhip; calling us *Finns*, *Satyrs*, and *Night-Mares*; and I am ſent as Ambaſſador from our Company, who earneſtly beſeech thee, that thou wilt pray unto the God of all Creatures for us, whom we acknowledge to be come into the World to ſave the ſame.

Plutarch tells a Story, related to him by *Epitherces* his Country-man, Father to *Æmilianus*, which was, that once deſigning to ſail into *Italy*, and carrying along with him, not only good Store of Paſſengers, but alſo of Merchants Goods; in the Evening, when they were about the Iſlands

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Echinadæ, the Wind quite ceaſed; and whilſt the Ship was driving at Sea, 'till at laſt they were near *Paxe*, ſeveral being awake, and others drinking after Supper, they ſuddenly heard the Voice of one calling *Thamus*, to the great Wonder and Aſtoniſhment of them all. *Thamus* was a Pilot born in *Ægypt*, unknown to a great many that were in the Ship, who though twice called held his Peace, but the third Time he anſwered; upon which the other, with a loud Voice, commanded him that when he came to *Palades*, he ſhould tell them that the great God *Pan* was departed. Upon this every one was ſtruck with Fear and Amazement, as *Epitherces* told us, and conſulting whether they ſhould comply with theſe Commands, or not. Upon which *Thamus* gave his Opinion, that if the Wind blowed, they muſt paſs by ſilent; but if it was calm, he muſt declare what he had heard. When therefore they came to *Palades*, it being calm, and neither Wind nor Waves ſtirring, *Thamus* looking towards the Land, cried out, as he was told by the Voice, that the great God *Pan* was dead He had ſcarce ſaid theſe Words, before a great Groaning of a Multitude, mixed with Admiration, was heard. The Fame of which being ſpread abroad, *Thamus* was preſently ſent for by *Tiberius* the Emperour, to give him an Account of this Relation.

To theſe we might add ſeveral others of the like kind, as alſo of the Chaſing or Hunting of Devils, and the Dancing of dead Men. Theſe walking Spirits ſometimes ſtop the Way as Men are upon their Journies, and leading them out of their Way, put them in ſo much Fear, that ſome have become Gray-headed in one Night. Of this an Acquaintance of *Lewes Lvaterus*, one *John Welling* was an Example; who not many Years ago meeting with a walking Spirit in the

Night

Night, was so much altered, that when he came home his Daughters did not know him.

To these we shall add the following Relation, *viz.* A certain Magistrate within the Liberties of *Tigurine*, entertaining several Friends at Breakfast, before he took a Journey; whilst they were thus attending him, they supposed they heard a Knife fall from the upper Part of the Room, yet could see nothing. Whilst they were talking together of it, they thought they heard it again; at which time in came the Magistrate, whom they acquainted with what had happened; but before they had finished the Story, they heard it fall again, the Magistrate, who could scarce believe it, being a Witness of it himself; upon which he began to exhort them, that since a great Marriage was to be celebrated in a few Days in the same Place, they should endeavour to preserve the Peace, and keep themselves sober, lest by Quarrelling Murder should happen, and make it a bloody Marriage. After this he took his Journey, and dispatching his Business in a few Days, as he returned towards his Castle, his Horse falling into a River, which was suddenly increased with Rain, after he had long strove to get out of the Water he died miserably.

From hence it appears, that it is no hard Matter for the Devil to appear in divers Shapes, not only of those who are alive, but also of dead Men, or in the Form of Beasts and Birds, he sometimes appearing in the Likeness of a black Dog, a Horse, an Owl; and by these and several other Methods brings several things to pass; since he, by long and great Experience, understands the Effects and Force of natural things, and by that means brings wonderful things to pass: And as he is a subtle and quick Spirit, and can readily take things in Hand, so by his Quickness and Knowledge in natural things, he may easily deceive the Eye-

Sight,

Sight, and Mens Senſes, and hide thoſe things which are before our Faces, and convey other things into their Room. Thus *Simon Magus* bewitch'd the *Samaritans* with his unlawful Arts: *Egiſippus* writing of the Deſtruction of *Jeruſalem* ſays, that he came to *Rome*, and there ſet himſelf againſt *Peter*, boaſting that he could flie up into Heaven; and coming at the Day appointed to the Mount *Capitoline*, and leaping from the Rock, he flew a great while to the Wonder and Admiration of the People, who began to give Credit to his Words; but ſuddenly fell down and broke his Leg, and being afterwards carried into *Aritia* there died.

Johannes Tritenhemius tells us, that one of the Sons of *Simon* a Monk, who ruled over the *Bulgarians*, whoſe Name was *Baianus*, was ſeen to exerciſe the Art of Necromancy, transforming himſelf into a Wolf as often as he pleaſed, or into the Likeneſs of another Beaſt, or could make himſelf inviſible to any Man. And the ſame Author tells us, that in the Year 876 a certain *Jew* named *Sedechias*, ſometime Phyſician and Phyloſopher to *Lewes* the Emperour, was ſo skilful in Sorcery, that he could viſibly devour an armed Man and his Horſe with all his Harneſs, or a Cart loaden with Hay, together with the Horſe and Carter. He likewiſe cut off Men Heads, with their Hands and Feet, which he ſet in a Baſon before the Spectators, with the Blood manifeſtly running about the Baſon, which he would preſently fix upon their proper Places again, without any Hurt to the Perſons. He would like Exerciſe, Hunting, and Running in the Air and Clouds, as Men are uſed to do upon Earth.

In the Year 1313 when *Frederick* Duke of *Auſtrick* was choſen Emperour, and was overcome in a great Battle againſt *Lewis*, between *Ottinga* and *Moindorfus*, and delivered into the Hands of *Lewsi*, who

who ſent him into a ſtrange Caſtle to be ſecured; it chanced, that a Conjurer going to his Brother *Lupoldus* in *Auſtricke* told him, that in an Hour's time, by the Help of a Spirit, he would deliver his Brother *Frederick* out of Captivity, if he would promiſe him a good Reward for his Pains: The Duke anſwered, that if he would perform his Promiſe he ſhould have a good Reward. Upon which the Conjurer, along with the Duke, entering into his Circle of Conjuration in an Hour moſt convenient, called the Spirit that was accuſtomed to obey his Commands, who appearing in the Likeneſs of a Man, he commanded him, by Virtue of his Conjurations, that he ſhould ſpeedily bring unto him into *Auſtricke*, Duke *Frederick* ſafely delivered out of Priſon; unto whom the Spirit anſwered, If the Duke will come with me, I will obey thy Commands. Then the Spirit flew away, and taking upon him the Form of a Pilgrim, he entered into the Priſon, where the Duke was kept Priſoner, and told him, If thou wilt be delivered out of Captivity, preſently mount upon this Horſe, and I will bring thee ſafe and ſound without any Hurt into *Auſtricke* unto Duke *Lupoldus* thy Brother; to whom the Duke ſaid, who art thou? To whom the Spirit anſwered, ask not who I am, that being nothing to the purpoſe, but get thee up upon the Horſe, and I will bring thee ſafe into *Auſtricke*: Upon which the Duke being ſeiz'd with Horror and Fear, bleſſed himſelf with the Sign of the Croſs, and the Spirit immediately vaniſhed away with the black Horſe, and returned empty to him that ſent him, and told him the Reaſon why he did not bring him. Duke *Frederick* being at the laſt delivered out of Priſon, confeſſed what happened in the Time of his Impriſonment the ſame Day they mentioned: This Hiſtory is to be ſeen in the Chronicles of the *Helvetians*.

CHAP.

CHAP. III.

Containing the most strange and admirable Discovery of the Three Witches of Warboyse, *arraigned, convicted, and executed at an Assizes at* Huntington, *for Bewitching of Five Daughters of* Robert Throckmorton, *Esq; and divers other Persons, with sundry devilish and grievous Torments; and also the Bewitching to Death the Lady* Cromwell; *the like hath not been heard of in that Age.*

HAVING in the former Chapter given the Reader an Account, according to the Method proposed of the Appearance of Ghosts, Spirits, and Apparitions; we shall in the next Place give an Historical Account of true and particular Observations of a notable Piece of Witchcraft, practised by *John Samuel* the Father, *Alice Samuel* the Mother, and *Agnes Samuel* the Daughter, of *Warboyse* in the County of *Huntington*, upon five Daughters of *Robert Throckmorton*, of the same Town and County, Esq; and other Maid-Servants, amounting to the Number of Twelve, all belonging to one House, in *November* 1589.

About the Tenth of *November*, in the Year 1589, Mistriss *Jane*, one of the Daughters of Mr. *Throckmorton*, being near ten Years of Age,

was ſuddenly ſeized with a ſtrange ſort of Sickneſs, and Indiſpoſition of Body, *viz.* ſometimes ſhe would ſcreek very loud and often, for the ſpace of half an Hour together, and preſently like one in a Trance, would ſwoon and lie quietly down all along; ſoon after ſhe would begin to ſwell and lift her Belly up, ſo that no Body was able to bend her, or to keep her down: Sometimes ſhe would ſhake one Leg, and no other Part of her, as if the Palſie had been in it, and ſometimes the other; preſently ſhe would ſhake one of her Arms, and the other, and ſoon after her Head, as if ſhe had been affected with a running Palſie, continuing in this Condition two or three Days. Amongſt other Neighbours in the Town, *Alice Samuel* came into Mr. *Throckmorton*'s Houſe to viſit the Child, who lived next Door on the North Side. The Child, when the old Woman came into the Houſe, was held in another Woman's Arms by the Fire ſide; ſo ſhe went into the Chimney-Corner and ſate down hard by the Child, the Grandmother of the Child and the Mother being both preſent: She had not been there long before the Child grew ſomething worſe than at her coming, and ſuddenly cried, pointing to the ſaid Mother *Samuel*, Did you ever ſee one more like a Witch than ſhe is? Take off her black thrumb'd Cap, for I cannot abide to look at her.

The Mother of the Child little ſuſpecting any ſuch Matter, was very angry with her Child, and reproved her for ſaying ſo, thinking it might proceed from ſome Lightneſs in the Child's Brain, ſeized with ſuch a violent Sneezing and wanting Reſt, and therefore took her and laid her down upon a Bed, and hanged Curtains againſt the Windows, hopeing, by that means, ſhe might be inclined to reſt; but it was not without great difficulty ſhe could pacifie the Child.

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The old Woman hearing this ſate ſtill, without ſaying a Word, yet looked very diſmally, as thoſe that ſaw her remembered very well. The Child continuing ſtill after the ſame manner, rather worſe than better, the Parents within two Days after ſent the Child's Urine to *Cambridge* to Dr. *Barrow*, a very skilful Phyſician, who return'd this Anſwer, *viz.* That he could perceive no Diſtemper, only he thought ſhe might be troubled with Worms, and ſent Medicines accordingly, but the Child was no better. In two Days time they ſent to the ſame Man again, deſcribing her Sickneſs more at large; he then told them, that the Urine they then brought ſhewed no ſuch kind of Diſquiet to be in her Body, and that he would warrant her clear of the falling Sickneſs, which her Parents ſuſpected; upon which he ſent other Medicines proper to purge her, which had not the expected Effects; upon which they ſent to him a third Time, and told him, that the Medicines had no Effect, and that the Child was no better. The Doctor then looking again upon the Urine, and perceiving the Child's Body to be in good Temper, which appeared for any thing he ſaw to the contrary, asked if there was no Sorcery or Witchcraft ſuſpected in the Child, to which they anſwered, No. Upon which he declared it was impoſſible it ſhould be occaſioned by any natural Cauſe, without any Signs appearing in the Urine: Nevertheleſs he deſired they would ſend to any other skilful Man in the Town for their Satisfaction. Upon which the Meſſenger went to Mr. *Butler*, who conſidering the Urine, and hearing the manner of the Child's Diſtemper, ſaid, he thought it might be the Worms, which nevertheleſs he did not perceive by the Urine, and thought it ſtrange they ſhould occaſion ſuch Symptoms, ordering the ſame Medicines before deſcribed, which were not uſed:

Dr. *Barrow* having before adviſed them not to make uſe of any more Medicines, ſuſpecting that the Diſtemper was occaſion'd by Witchcraft. Yet tho' Mr. *Throckmorton* and his Wife reſolved to truſt to God Almighty's Will, they neither ſuſpected any ſuch thing as Witchcraft, till about a Month after, two others of his Daughters, about two or three Years older, fell into the ſame Extremities with the other, and cry'd out upon Mother *Samuel*, Take her away, look where ſhe ſtandeth there before us in a black thrumb'd Cap; (which ſhe commonly wore, tho' not then,) it's ſhe that hath bewitched us, and ſhe will kill us if you don't take her away. This moved their Parents to ſuſpect Witchcraft, yet could not imagine why it ſhould be wrought upon them or their Children, being come to Town but the *Michaelmas* before, and having given no Occaſion of Malice to any Body. About a Month after, another Siſter, younger than the reſt, being about nine Years old, was ſeized with the like Malady, and cried out of Mother *Samuel*, as the others had done.

Soon after, Mrs. *Joan*, the eldeſt Daughter, about Fifteen Years of Age, was in the ſame Condition, but handled more ſeverely than the reſt; for ſhe being ſtronger than the others, and ſtriving more with the Spirit, and not able to overcome it, was more grievouſly tormented; for it cauſed her to ſneeze, ſhriek, and groan, moſt fearfully; ſometimes it would heave up her Belly, and bounce up her Body with ſo much Violence, that if ſhe had not been kept upon her Bed, ſhe muſt have been extreamly bruiſed: And ſeveral times, when ſhe had her Fit in a Chair, with ſtarting and heaving, ſhe would almoſt break the Chair ſhe ſate in. Yet the more they ſtrove to help them and to keep them down, the more violently they were handled, being deprived

prived of the Uſe of their Senſes during the Fit, being neither able to ſee, hear, or feel any Body, only cry'd out of Mother *Samuel*, deſiring her to be taken away from them; who never came after ſhe perceived her ſelf to be ſuſpected.

Theſe Fits would hold them ſometimes longer, and ſometimes a leſs while; ſometimes an Hour or two, and ſometimes half a Day, or a whole Day; and ſometimes they would have ſix or ſeven Fits in an Hour: Yet when they were out of them, they neither knew what they had ſaid, nor what they had ſuffered.

When Mrs. *Joan* had been thus handled a while, the Spirit would ſound ſomething in her Ear, which ſhe could declare in her Fit; and once particularly it ſhewed her, that twelve of them ſhould be bewitched in that Houſe, naming them to her, being all Women and Servants in the Houſe, her ſelf and Siſters being five of the Number: Which afterwards proved very true, for all of them had their ſeveral Afflictions, in the ſame manner with thoſe five Siſters.

The Servants, when they firſt fell into Fits, all cry'd out of Mother *Samuel*, as the Children did, ſaying, *Take her away, Miſtreſs; for God's Sake, take her away, and burn her, for ſhe will kill us all if you let her alone*, undergoing the ſame Miſeries and Extremities the others did: And when they were out of their Fits, they knew no more what they ſaid or did than the Children; and, as ſoon as they left Mrs. *Throckmorton*'s Houſe, they were all preſently well, as before, and ſo continued, without any further Suſpicion of ſuch Vexations: And thoſe Servants which came in their Places, were afflicted much after the ſame Manner for near two Years.

On *Friday* the Thirteenth of *February*, being St. *Valentine*'s Eve, *Gilbert Pickering*, of *Tickmerch Grove*, in the County of *Northampton*, Eſquire,

Uncle to the ſaid Children, hearing how ſtrangely they were troubled, went to *Warboyſe*, as well to ſee them as to viſit their Parents; and coming to the Houſe where they lived, found them as well as any Children could be; and about half an Hour after, Mr. *Pickering* was informed, that Mrs. *Hadley*, and Mr. *Whittle* of *St. Ives*, and others, were gone to Mother *Samuel*'s Houſe, to perſwade her to come and ſee and viſit the Children: But ſhe ſtaying long, Mr. *Pickering* concluded that ſhe would not come, though ſhe had promiſed that ſhe would come and ſee them whenever their Parents ſhould ſend for her; and that ſhe would venture up to her Chin in the Water, and loſe ſome of her beſt Blood, to do them Service: But now her Mind, it ſeemed, was altered, becauſe, as ſhe ſaid, that all the Children cry'd out of her, and ſaid that ſhe had bewitched them; and ſhe alſo feared that the common Practice of Scratching would be uſed upon her; which, indeed, was intended; for both the Parents and Mr. *Pickering* had taken Advice of good Divines of the Unlawfulneſs of it: Wherefore Mr. *Pickering* went to Mother *Samuel*'s Houſe, both to ſee her, and to perſwade her, that if ſhe was any Cauſe of the Children's Trouble, to amend it. When he came to the Houſe, he found there Mr. *Whittle*, Mrs. *Audley*, and others, endeavouring to perſwade her, but ſhe refuſed it; whereupon Mr. *Pickering* told her that he had Authority to bring her, and if ſhe would not go willingly, he would compel her, which accordingly he did, along with her Daughter *Agnes*, and one *Cicily Burder*, who were are all ſuſpected to be Witches, or in Confederacy with Mother *Samuel*.

As they were going to Mr. *Throckmorton*'s Houſe, Mr. *Whittle* and Mrs. *Audley*, and others, going before; Mother *Samuel*, *Agnes Samuel*, and *Cicily Burder*, in the middle; and Mr. *Pickering* behind;

Mr.

Mr. *Pickering* perceived that Mother *Samuel* would fain have talked with her Daughter *Agnes*, if he had not followed ſo cloſe that they could have no Opportunity; and when they came to Mr. *Throckmorton*'s Door, Mother *Samuel* made a Curteſy to Mr. *Pickering*, offering him to go in before her, that ſhe might have had an Opportunity to confer with her Daughter in the Entry, but he refus'd; where ſhe thruſt her Head as near as ſhe could to her Daughter's Head, and ſaid theſe Words; *I charge thee, do not confeſs any thing.* Mr. *Pickering* being behind them, and perceiving it, thruſt his Head as near as he could betwixt theirs, whilſt the Words were ſpeaking, and hearing them preſently, reply'd to old Mother *Samuel*, *Doſt thou charge thy Daughter not to confeſs?* To which ſhe anſwer'd, *I ſaid not ſo, but charged her to haſten Home to get her Father his Dinner.* Whilſt theſe Words were ſpeaking, Mr. *Whittle*, Mrs. *Audley*, and the reſt, went into the Houſe, and three of the Children ſtood in the Hall by the Fire, perfectly well; but no ſooner Mother *Samuel* enter'd the Hall, but theſe three Children fell down, at one Moment, on the Ground, ſtrangely tormented, ſo that if they had been let alone, they would have leap'd and ſprung about like a Fiſh newly taken out of the Water their Bellies lifting up, and their Head and Heels ſtill remaining on the Ground; and would have drawn their Head and their Heels backwards, throwing out their Arms, with great Groans, which were terrible and troubleſome to thoſe that beheld them. But Mr. *Whittle* ſoon took up one of the Children, which was *Jane Throckmorton*, and carry'd her to an inward Chamber, and laid it upon a Bed, and though as ſtrong a Man as moſt in *England*, and the Child but nine Years old, yet he could not hold her down to the Bed, but ſhe would lift up her Belly as high as a Woman big with Child,

and ready to be deliver'd, and very hard; and thus it would riſe and fall an hundred times in an Hour, her Eyes being cloſed, and her Arms ſpread abroad ſo ſtiff and ſtrong, that a Man could not, with all his Strength, bring them to her Body. Then Mr. *Pickering* went into the Chamber where the Child was, and, going on the other Side of the Bed, he perceived that ſhe preſently ſtretched out her Right-Hand that Way, and, ſcratching the Covering of the Bed, ſaid, *O! that I had her! O! that I had her!* Which Mr. *Pickering* wonder'd at, he thinking that Scratching was altogether unlawful: Yet he put his own Hand to the Child's, whilſt ſhe was ſpeaking thoſe Words; but the Child feeling his Hand, would not ſcratch it, but let it go, and continued to ſcratch the Bed, her Face being turned the other way from Mr. *Pickering*, her Eyes ſhut, and Mr. *Whittle* lying with almoſt his whole Weight upon her, to hold down her Belly, being afraid otherwiſe ſhe would have broke her Back.

Notwithſtanding this Offer being made by the Child, or the Spirit within her, to diſcover ſome Secret by which Witches might be diſcover'd, Mr. *Pickering* went into the Hall, and took Mother *Samuel* by the Hand, who went much againſt her Will, and brought her to the further Side of the Bed from the Child, who ſtill lay ſcraping upon the Bed-Cloaths, and crying, *O! that I had her!* Then Mr. *Pickering*, very ſoftly, that the Child ſhould not hear, deſired Mother *Samuel* to put her Hand to the Child's, which ſhe refus'd; upon which Mr. *Pickering* put his Hand to the Child's, and ſo did Mrs. *Audley*, and others, but ths Child would ſcratch none of them; upon that Mr. *Pickering* took Mother *Samuel*'s Hand, and thruſt it to the Child's Hand, and as ſoon as ſhe felt it, ſhe ſcratched with ſo much Vehemence, that ſhe ſplinter'd her Nails, with her eager Deſire

ſire of Revenge. Whilſt the Child was thus ſcratching, Mr. *Pickering* cover'd Mother *Samuel*'s Hand with his own, to try what the Child would do in this extream Paſſion; but it would not ſcratch his, but felt too and fro for that which it miſſed, and if it could but come with one Finger to Mother *Samuel*'s Hand, ſhe would ſcratch that Hand, and no other; nay, ſometimes when Mr *Pickering* cover'd Mother *Samuel*'s Hand, the Child would put one of her Fingers between his, and ſcratch Mother *Samuel*'s Hand with that Finger, the reſt of her Fingers lying upon his Hand unmov'd.

And if at any time Mother *Samuel*'s Hand was moved from the Child, ſhe would mourn, and ſhew evident Tokens of Diſlike. And this is a Truth to be noted as moſt certain, Mr. *Pickering* giving it in Evidence at the Aſſizes at *Huntington*, the Child's Eyes being ſhut that ſhe could ſee nothing; and had her Eyes been open, her Face was turned the other way, and covered ſo much by Mr. *Whittle*, that it was impoſſible for her to ſee any Body on the other Side of the Bed.

When this was done, Mr. *Pickering* went out of this into another Parlour, where a Woman was holding one of the other Children; which Child, as Mr. *Pickering* paſſed by, was ſcraping the Woman's Apron that held her, crying out, *O! that I had her! O! that I had her!* Then Mr. *Pickering* went to the Hall, and brought *Cicily Burder*, and ſerved her as he did Mother *Samuel* with the other; and as the firſt Child acted in reſpect of Mother *Samuel*, ſo did this to *Cicily Burder* in every Reſpect

The third Child being in the Hall, ſpoke the ſame Words; but the Father of the Children, and Dr. *Dorrington*, Parſon of the Pariſh, would not admit the ſame to be practiſed upon the other.

The ſame Night, after Supper, the Children being then out of their Fits, and well, Dr. *Dorrington* moved to have Prayers before the Company departed; and the Company kneeling down, he began to pray; but as ſoon as he began, all the Children fell into their Fits, with ſuch terrible Shrieks and ſtrange Sneezings, and ſo ſtrangely tormented, as if they would have been torn in Pieces; upon which, Dr. *Dorrington* ſtopped in the middle of his Prayers, and ſaid, Had we beſt go any further? But he no ſooner left off praying, but the Children were quiet, yet ſtill in their Fits: Then he began to pray again, and at the ſame time the Fits returned with the ſame Violence, the wicked Spirit being moved within them. And this was often try'd, for as ſoon as he left off praying they were quiet, and whenever he began to pray they began to ſhriek.

The next Day, being *Valentine*'s Day, Mr. *Pickering* brought *Elizabeth Throckmorton* home to his own Houſe at *Tichmerch Grove*; who, at the firſt, was in her Fit, but ſhe was no ſooner on Horſeback, and out of *Warboyſe* Town, but ſhe was well, and continued ſo till ſhe came to Mr. *Pickering*'s Houſe, where ſhe no ſooner was come, but ſhe was ſuddenly ſeized with a Fit, and taken gaſping, and not able to ſpeak, the Fit beginning after the following manner; Firſt, ſhe pitched her ſelf backwards, all the Joints of her Back being contracted together, and thruſting out her Belly ſo violently, that no Body could bend her back again, being very ſtrong and heavy, ſhaking her Limbs, and oftentimes her Head, but eſpecially her Arms, like thoſe that are convulſive before Death, being both dumb, deaf, and blind, her Eyes being cloſed up. This Fit held her not above a Quarter of an Hour before (with a Gaſp) ſhe came to her ſelf, ſtroaking her Eyes as if ſhe had been aſleep.

Some-

Sometimes in the Fit ſhe is only deaf; when ſhe can ſpeak, but rather, as we think, the Spirit in her, yet it is very vainly; and though ſhe can ſee, yet it is but with a Glimmering, ſo that if you were to look upon her, you would think ſhe could not ſee at all.

Sometimes ſhe can hear only; yet not every Body, but one that ſhe likes beſt. Sometimes ſhe can ſee only, but as plainly as any Body, and can neither hear nor ſpeak, her Teeth being ſet in her Head. Sometimes ſhe can both hear and ſee, but cannot ſpeak at all.

Above all Things, ſhe delights in Play, chuſing ſome particular Perſon to play at Cards with her, yet but one only, neither hearing, ſeeing, or ſpeaking to any other; and when awake, ſhe remembers not what ſhe did, heard, or ſpoke, affirming that he was not ſick, but aſleep.

She continued well till Night, and before Supper, at Thankſgiving, was ſtrangely troubled at the very Word of *Grace*, which held her no longer than Grace was ſaying. She ſat well at Table, but had no ſooner put up her Knife, but it pitched her backwards; and then being taken from the Table, ſhe was well till Thankſgiving, at which Time ſhe was very much tormented, and no longer. After ſhe was very quiet, till they moved to go to Prayers; all which Time ſhe ſeemed as if ſhe would be torn in Pieces, with ſuch Shrieking and Outcries, and violent Sneezing, that ſhe terrify'd the whole Company; but when Prayers was ended, ſhe continued quiet.

Mr. *Pickering*, and others, obſerving this, ſaid, that if they ſhould read the Bible, or any other Godly Book, it would put her in a Rage as before, as long as they read; to try which, one took a Bible and read the firſt Chapter of St. *John*, and the firſt Verſe: At the reading of which, ſhe was as one diſtracted in Mind, but was quiet when

when they left off; and when they read again, was again tormented; which ceaſed ſeveral times, when they ceaſed to read.

Nay, at the Motion of any good Word, as *God*, or *Pray God bleſs her*, or when any thing was named that tended to God or Godlineſs, ſhe raged all one as if one read or prayed by her, and was carry'd to Bed, ſtill continuing in her Fit.

On Sabbath-Day Morning ſhe came down into the Hall about Prayer-time; and being asked whether ſhe would ſtay in Prayer-time or not, ſhe anſwer'd, that ſhe would do as they would have her: And being asked whether ſhe could read, ſhe anſwered, That ſhe could once, but had almoſt forgot now: And being asked whether ſhe had prayed that Day, ſhe anſwer'd, It would not ſuffer her: And being asked further, whether ſhe uſed to pray at home, ſhe anſwered, That it would not give her ſo much Time: Upon which one ſaid, Since it will not let you pray, or any other for you, pray to your ſelf ſecretly in your Heart and Spirit; and beginning to tell her, that God underſtood the inward Sighs and Groans of the Heart, as well as the loudeſt Cries of the Mouth, ſhe ſuddenly fell into her Fit, being more violently and ſtrangely tormented than ever; and being carry'd away, her Fit continued and encreaſed all Prayer-time, though out of Hearing, with ſuch vehement Cries, Screetching, and continual Sneezing, that ſeveral times they were obliged to leave off Prayers for ſome Time, the whole Company being amazed: When Prayers were ended, ſhe came to her ſelf, with a Gaſp, wiping her Eyes, being preſently as well as any Body, and as if ſhe had not been diſorder'd.

She came down to Dinner, and, whilſt Grace was ſaying, it ſeized her again; yet ſhe could better bear any Body elſe to ſay Grace than her ſelf, but no Body well. At Dinner-time

ſhe

ſhe was tolerably well; and ſometimes ſhe hath merrry Fits, putting her Hands beſide her Meat, and her Meat beſide of her Mouth, mocking her, and making her miſs her Mouth; at which ſhe would ſometimes ſmile, and ſometimes laugh exceedingly: And, what was remarkable was, that in her Fit ſhe looked much more ſweetly and cheerfully than when awake; and, tho' violently tormented, yet out of her Fit ſhe was as well as any Body. At laſt Mr. *Pickering* remembring what was done at *Warboyſe*, *viz.* That if a Child, in the Time of the Fit, was carry'd into the Church-yard, it would preſently be out of it; but as ſoon as they were brought into the Houſe again, the Fit would preſently return; but, upon their being brought out again, they preſently recovered; To try the ſame with this Child, he carry'd her out of the Houſe, and ſhe preſently recover'd; but upon her Return into the Houſe, the Fit returned as before. But the Succeſs of this Experiment laſted not above three Days.

We rejoyc'd however at theſe welcome Intervals, and concluded, that as the Devil was but a Vaſſal for the wicked Purpoſe of her that detain'd him, ſo the wicked Spirit had no Power to torment her abroad; for as the Angel of God ſaid to *Lot*, *I can do nothing till thou come hither*, much leſs can the Devils go beyond their Commiſſion. But this Experiment preſently failed, for after that Time, when ſhe was carry'd abroad, you would have thought that ſhe vvould have been torn in Pieces, to the Surprize and Amazement of thoſe that ſavv her.

From the Sixteenth Day of *February*, to the 26th Day, ſhe vvas taken moſt commonly five or ſix times a Day; ſometimes ten times, and ſometimes but once or tvvice, and not till Night. On the Seventeenth of *February*, ſhe could not refrain from gaſping and gaping; and being asked the Reaſon,

Reaſon, ſhe anſvvered, that it vvould not let her forbear. Being perſwaded to ſtrive againſt it, and to ſhut her Mouth, or ſtop it, yet it was ſome Time before ſhe could overcome it, and not before ſhe heard the Standers-by ſay, that they thought it was the Spirit of the Air, entering and departing by a Breath, ſince it was a Token of the Fit leaving her, when ſhe ſtretched her Arms, and gaped frequently and long, with a little rubbing of her Eyes, and then this continual Gaping ceaſed.

On the 26th of *February*, ſhe read and ſung Pſalms, being well all the Day till Evening, when the Fit ſeizing her, ſhe cry'd out of Mother *Samuel*, fearing, as ſhe cry'd, that ſhe would put a Mouſe into her Mouth; ſometimes a Cat or a Frog, and ſometimes a Toad, clapping her Hands before her Mouth. Being ſuddenly ſeized with this Fear, ſhe would ſtart out of the Hands of them that held her, and run away out of Doors into another Room, where ſuddenly her Legs failed her, and ſhe was catched by one that followed her, ſtill crying, *Away with your Mouſe, Mother* Samuel, *I will have none of your Mouſe*: After which Time ſhe imagined ſhe had a Mouſe in her Belly.

The 27th of *February* ſhe was pretty well, yet in her Fit all the Day long, and, tho' awake, ſhe nodded at every ſecond Word, as if ſhe were drowſy, often with Meat in her Mouth; or whatever ſhe did, ſhe gave a Nod with her Head, very low, and every Minute. This Drowſy Fit continued near two Days.

The 28th Whereas before ſhe bended backwards, ſhe now bended forwards, coveting to touch the Ground, as if ſhe would have ſtood upon her Head, turning her Hands backwards; and if any moved her contrary to her bending, ſhe would cry out all the while, being in danger of

of tearing her Limbs; nor was any Body able to bend her ſtraight.

The Firſt Day of *March*, after Dinner ſhe was ſeized with ſuch a violent Sneezing forty times together, and faſter than one could well count them, ſo that Blood iſſued out of her Noſe and Mouth; but all Night, being in Bed, ſhe fell into the moſt ſorrowful Fit of all, weeping with moſt ſorrowful Sobs and Sighs, crying out ſo that no Body could appeaſe her, that now the Witches would kill her Father, and deſtroy her and all her Siſters; which continued above two Hours: After, in a Sleep, ſhe fell into a ſad Bleeding, loſing at leaſt a Pint at both Noſtrils and Mouth; but in the Morning remember'd nothing of her Fit, or bleeding.

The Second of *March*, all her Fits were merry, full of exceeding Laughter, and ſo hearty and exceſſive, that if they had been awake they would have been aſhamed of being ſo full of trifling Toys, and ſome merry Jeſts of her own making, which would occaſion her ſelf, as well as the Standers-by, to laugh at them. In this Fit, ſhe choſe one of her Uncles to go to Cards with her; and, deſiring to ſee the End of it, they play'd together. Soon after, there was a Book brought and lay'd before her; upon which ſhe threw her ſelf backwards: but that being taken away, ſhe preſently recover'd, and play'd again: Which was often try'd, and found true. As ſhe thus play'd at Cards, her Eyes were almoſt ſhut, ſo that ſhe ſaw the Cards, and nothing elſe; knew her Uncle, and no Body elſe; ſhe heard and anſwer'd him, and no other Perſon; ſhe perceived when he play'd foul or ſtole from her, either Counters or Cards, but another might ſteal them out of her Hands, without her ſeeing or feeling of them Sometimes ſhe would chuſe another whom ſhe did ſee and hear; ſometimes

times a little Child; but never above one in a Fit.

The Fifth of *March* ſhe fell into a Fit in the Morning, and longed to go home to her Father's. The Sixth, one of her Father's Men came over to *Tichmerch-Grove*, whom ſhe had often call'd in her Fit, to carry her to *Warboyſe*, to her Father's, ſaying, If ſhe were but half way, ſhe knew that ſhe ſhould be well. To try this, ſhe carry'd her towards *Warboyſe* on Horſe-back; and being ſcarce gone a Bow-ſhot, by a Pond-ſide, ſhe awaked, wondering where ſhe was, not knowing any thing; but no ſooner the Horſe's Head was turned back, but ſhe fell into her Fit again; and for three Days after, and no longer, as often as ſhe was carry'd to the Pond, ſhe awaked, and was well; but as ſoon as ſhe turned back again, her Fit returned.

The Eighth Day of *March* ſhe had a new antick Trick; for ſhe could go well enough two Steps, but the third ſhe down-right halted, giving a Beck with her Head as low as her Knees; and as ſhe was ſitting by the Fire, ſhe would ſuddenly ſtart up, ſaying ſhe would go to *Warboyſe*; but ſhe was ſtopped at the Door, where going out, with a Nod, ſhe hit her Forehead againſt the Latch, which raiſed a Lump as big as a Walnut; and being carry'd to the Pond, and there awaking, ſhe asked how ſhe came to be hurt. There ſhe continued all Day well, playing with other Children at Bowls, or ſome other Sport, for the fooliſher Sport ſhe made uſe of, the leſs ſhe was tormented with the Spirit; but as ſoon as any Motion was made of coming into the Houſe, the Fit preſently took her; ſo that for Twelve Days ſhe was never out of her Fit within Doors, eating and drinking in it, but neither ſeeing, hearing, nor underſtanding; and without Memory or Speaking.

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The Ninth of *March* ſhe could not go, but hop, the one Leg being drawn up, ſo that it would not touch the Ground by a Foot; and then being carry'd to the Pond, ſhe did not awake, yet her Leg was reſtored. This continued three other Days, yet ſhe could go but upon one Leg in the Houſe.

The Tenth, after eating ſome Milk, ſhe liſten'd and hearken'd, as ſhe us'd to do, asking if no Body heard the Spirit in her Belly lapping the Milk ſhe had eaten. Then ſhe began to diſlike all bad Things, and delighted in reading, ſaying, the Spirit loved no Goodneſs; therefore ſhe burned all the Cards ſhe could come at, and ſhe would read when you would not have thought that ſhe could have ſeen the Book; but ſometimes her Eyes were quite clos'd up; ſometimes her Tongue was ty'd; ſometimes her Teeth were ſet; ſometimes ſhe would fling away the Book, eſpecially at any good Word: If ſhe could catch the Book, and hold it, with ſtriving to do ſo, ſhe would clap it to her Face till ſhe could ſee; for ſometimes, as ſhe was reading, it would fling her backwards, and ſwell her Belly after ſo ſtrange a manner, that two ſtrong Men were not able to hold her down.

On the Eleventh, one asked her if ſhe loved the Word of God; whereupon ſhe was much troubled and tormented. When they asked, Love you Witchcraft? ſhe was content. Love you the Bible? it ſhaked her. Love you Papiſtry? the Devil within her was quiet. Love you Prayer? it raged. Love you the Maſs? it was ſtill. Love you the Goſpel? it heaved up her Belly: So that every good thing it diſliked; but whatever concerned Popiſh Idolatry, it was pleaſed with.

The Twelfth Day ſhe was carry'd to the Pond, yet halted ſtill. The Thirteenth, Fourteenth, and Fifteenth Days, ſhe was troubled with a ſevere Fit;

Fit; and on the Sixteenth in the Afternoon ſhe ſtarted up ſuddenly, and ran out of the Place ſhe was in, and awaked in the Way; but at Five a Clock it ſeized her again, till next Day at Three a Clock; and at Five a Clock it took her again, and ſo it did the third Day: Yet as ſhe ſat at Supper ſhe awaked; whereupon, one ſaid, *Thanks be to God*; at which Word ſhe fell backwards into her Fit again.

And here we are to obſerve, that all the while this *Elizabeth Throckmorton* ſtay'd at *Tichmerch-Grove*, every Month, from *March* to *July*, ſhe was troubled with ſome Diſorder of Body, called Fits, being never free from he firſt Viſitation; tho' in ſome Months ſhe had only one Fit.

The 29th of *July*, ſhe had a Fit from Noon till Night, ſleeping moſt of the Time. The 30th, ſhe had three ſeveral Fits in the Afternoon, going to bed each Fit; yet all of them were mild, and without violent Plunges, or exceſſive Sneezing, as in her former Fits.

The Second of *Auguſt*, ſhe fell very ſuddenly, after Dinner, into her uſual Fits, having not ſo much Time as to ſay, It comes; which Words ſhe uſed to expreſs ſuddenly before the Approach of a Fit, which was very ſtrong and troubleſome at this Time; yet towards the End ſhe fell into a Sleep, and continued in it till Supper-time, when awaking, ſhe was very ſick, and complain'd that ſhe was grip'd at her Stomach and Belly; but the next Day Morning all her Pain ceaſed, and then ſhe fell to eat her Meat chearfully, and was very well, as at any other Time. But the ſame Night, before ſhe went to bed, ſhe had two grievous Fits, which brought a great many Tears from her Eyes, as well as thoſe of the Standers-by, and ſhe was brought to Bed. The next Morning ſhe was found to be in her Fit, which continued the whole Day, ſhe lying in her Bed, as in a drow-

a drowſy Sleep, eating and drinking in her Fit, and ſpeaking very little; but ſometimes ſhe would ſay that ſhe would go to *Warboyſe*, for there her Siſters were well, and named ſome of them; whereas, out of her Fit, ſhe was loth to go to any Place from *Tichmerch-Grove*.

The next Day, being the Thirteenth of *Auguſt*, ſhe was taken up in her Fit, and made ready; but when ſhe came to move her ſelf, one of her Legs was drawn cloſe to her Body, almoſt a Foot from the Ground; ſo ſhe ſat in a Chair all the Day, and eat her Meat, at due Times when it was brought her; yet ſhe never moved her Countenance, appearing like one in a Trance, void of Senſe and Motion, and no other Signs of Life but breathing; yet would lift up her Hand, in Token of Thankſgiving, after Meat, which was comfortable to the Beholders.

The Fourteenh of *Auguſt*, ſhe was carry'd abroad into the open Air, but it made no Alteration in her: But now ſhe began to complain of that Side on which the Leg was drawn up; and if any Body touch'd her on that Side, ſhe would whimper and groan as if it were ſore, without any Appearance of outward Hurt. If you touched her on the other Side, ſhe would laugh after a jeſting manner, and look of a merry Countenance, yet without ſpeaking a Word all the Day, from this Time till the Eighth of *September*, this drowſy Fit continuing a whole Month. Several Things happen'd worthy Notice; for ſometimes ſhe would ſow all the Day long, and mourn if her Work were taken away from her; ſometimes ſhe would wind Yarn or knit, but never caſt up her Eyes or Countenance: Some Days ſhe would be merry and lightſome, finding many Things wherein ſhe would take Delight, as playing with her Couſins at light and childiſh Sports, like Children.

Some-

Sometimes ſhe would be ſo heavy and drooping, that ſhe could not ſit in her Chair, but would caſt her ſelf on the Ground, and lie with a Pillow or Cuſhion under her Head half the Day. Sometimes ſhe would take a Book, and read Chapters or Prayers very well; but whenever ſhe miſcall'd a Word, or ſlipped any thing, ſhe could not hear any that corrected her, though he ſpoke never ſo loud; yet if he pointed to the Place with his Finger, or gave ſome other Sign, ſhe would turn back, and read it over again, ſometimes reading it true, and ſometimes not. When ſhe came to the Word *Satan*, or the *Devil*, ſhe had much ado to paſs it over quietly, or to keep the Book in her Hands; for it would ſhake her Arms, and ſtrain her Body ſo much, that ſhe would often ſay, *Wilt thou not ſuffer me to ſay my Prayers? Wilt thou not ſuffer me to read?* To which ſhe would anſwer, *I will ſay them, I will read*, with frequent and vehement Repetitions; and would by no means forſake her Book, except by great Force and Violence the Spirit caſt it out of her Hands; yet would ſhe receive it again when brought to her, and many times fetch it her ſelf; and, at laſt, with much Contention and ſtriving, ſhe would read quietly. And thus ſhe was uſed moſt commonly when ſhe went to bed, and in Time of Prayer.

Further, for two or three Days, if *Satan* or the *Devil* had been named to her, it would have troubled her; and as often as thoſe Names had been uſed, ſhe would have ſo many Twitches; which was very ſtrange to the Beholders: And at the naming of Mother *Samuel*, it would ſhake her by the Shoulders and Arms, as if it would ſhiver her in Pieces, giving Tokens of great Diſguſt at it: And ſometimes her very Name would caſt her into her Fit, in the midſt of which ſhe would ſay, *Could not you have held your Tongue? I was well enough before you named her.*

She

She continued long in this drowſy Condition, ſpeaking very little all the Time; but ſometimes ſhe would ſay ſhe could not be well till ſhe came to *Warboyſe*, or a Mile upon the Way. Once ſhe asked if any Body in the Houſe had ſlept ſo long as ſhe had done, ſaying, it had been a long Night with her, having then continued ſo Five Days; and if every Body had ſlept ſo long as ſhe had done, ſays ſhe, I wonder how all the Work could be done.

The laſt of *Auguſt*, ſhe had a very ſudden and violent Fit preſently after Dinner, crying out very grievouſly, that Mother *Samuel* ſtood before her in a white Sheet, with a black Child ſitting upon her Shoulders, ſaying, *Look where ſhe is, look where ſhe is; away with your Child, Mother* Samuel; *I will have none of your Child*; and trembling every Joint of her, and ſweating extreamly, calling upon her Uncle *Pickering*, and others, to ſave her from Mother *Samuel*'s Child, with very lamentable Expreſſions, becauſe no Body would relieve her. When this Fit was ended, her Teeth were ſet in her Head, ſo that ſhe loſt her Speech; after which, ſhe mourned inwardly, and ſhed a great many Tears, often puting her Hand to her Mouth, and ſhaking her Head. The cloſing of her Mouth very much frighten'd us all, it hindering her from taking her Food; which, by putting her Hands to her Mouth, and lifting up her Head, ſhe endeavour'd to let us know ſhe ſtood in need of, having a hungry Deſire for Meat and Drink.

Towards Night we obſerved that the Child wanted a Tooth, ſo that by the Help of a Quill, ſhe ſucked up ſome Milk, and the ſame Way received her Drink. Upon which ſhe ſhewed great outward Signs of rejoycing, tho' ſhe could not ſpeak, but clapping her Hands on her Breaſt and Belly, for Joy ſhe had found a Way to deceive her Enemy. For though the Children were

foil'd

foyl'd for a time, yet when it pleaſed God to give them a little Eaſe, they would greatly triumph in Words, as I defie thee thou wicked Spirit; do what thou canſt, thou canſt do me no hurt; thou ſeeſt God is ſtronger than thee; thou hadſt as good let me alone; I am glad in my Heart that thou canſt not overcome me; yet at the ſame time the Enemy ſeemed to check and torment them for it, either by ſtraining their Bodies, checking their Speech, as if they could not ſpeak, and then they would rejoyce in Countenance and outward Signs; and thus they all of them triumphed after the Fit was over.

But to return to this Child who was carried to Bed in her Fit, and in the time of her Prayers, as ſhe inwardly mourned in her Mind, and was tormented, yet ſhe would not ceaſe 'till ſhe had ended them; for though her Torments increaſing might interrupt her Prayers, yet as ſoon as ſhe had a little Advantage of her Enemy, ſhe went on with them 'till ſhe had ended them.

The next Morning, which was the firſt of *September*, ſhe was taken up in the ſame manner as ſhe lay down, her Teeth ſtill remaining faſt together, yet ſhe could receive Milk by a Quill as before: After Dinner ſhe had a little ſtruggling with her Fit, in which her Teeth were got one over the other, whereas before they were but one againſt another; the Devil being ſo malicious, that now ſhe could not receive any Nouriſhment by the Quill. Seeing therefore that it was impoſſible to preſerve her Life without a Supply of Nouriſhment, and that ſhe often ſaid, ſhe ſhould not be well till ſhe came to *Warboyſe*, or a Mile on her Way, we reſolved to try what this would do; and therefore, in Company with Mrs. *Pickering*, ſhe was ſet on Horſeback; at which ſhe preſently rejoyced, making Signs with her Hands for them to go forwards.

As

As ſoon as ſhe was got about a Mile on the Way, though not the direct Road to *Warboyſe*, yet the ſame Way ſhe came to *Tichmerch* Grove, as it happened; ſhe began to be more chearful, and her Teeth were untied, and ſhe preſently ſpoke, and ſaid, I am not yet gone a Mile, I ſhall ſoon, and then I ſhall be well. Preſently after ſhe rubbed her Eyes, and came to her ſelf, yet wondered how ſhe came thither, and why; as alſo at the Company and the Strangers that were there: Afterwards alighting from the Horſe her Leg was reſtored to her, which ſhe had had no uſe of for three Weeks before, and deſired her Aunt to pray God to bleſs her. Thus ſhe walked on perfectly, and Meat being brought to her, ſhe eat and drank chearfully: Then ſhe took a Prayer-Book and read a good while, but when ſhe came to the Word *Satan*, it ſhaked and wrung her Shoulders; and the Devil was ſo malicious, that no ſooner Mention was made of their going home, but ſhe was preſently taken with a ſhakeing of her Shoulders, Arms and Body, as if it would have ſhuffled her together; a little after ſhe aroſe, and as ſoon as ſhe turned her Face homewards, her Eyes were ſhut, her Legs taken from her, and her Teeth faſt ſet in her Head, and her Belly began to heave and ſwell, as when ſhe was firſt ſeized with the Fits. But as long as ſhe was going towards *Warboyſe*, without mentioning going back, ſhe was chearful and well; but if you ſtand ſtill and talk of going home, ſhe preſently ſinks in your Arms as in a Swoon, ſtruggling betwixt Life and Death; but as ſoon as you turn her Face the other way, ſhe preſently recovers, and is reſtored to her Health. This was ſeveral times proved, both on Foot and on Horſeback; ſo that at laſt we were obliged to bring her back the ſame way ſhe came; a dead Child to look upon for Senſe or Motion, but of a very lovely and amiable Complexion,

that

that being not at all altered. At Night it pleaſed God ſhe received Milk by the help of a Quill, as before; yet not without ſome Difficulty, the Place being cloſer ſhut than at the firſt, ſo that within Doors ſhe was fed with Milk like a Suckling; and if Meat was brought her, ſhe pointed to go towards the Place where ſhe was uſed to awake.

The next Day, therefore, after Dinner, ſhe was carried out again; and when ſhe came to the ſame Place, ſhe began to rub her Eyes, and was awake again; and gaſping once or twice, ſhe ſtretched forth her Arms, and eat her Meat with a good Apperite as before: But when ſhe was about to return Thanks, the Devil appeared again in his Likeneſs, and endeavoured to hinder that good Office, by hindering her from ſpeaking, twiſting and winding her Body alſo, ſo that ſhe could not bring out one good Word; and the better the Word, the more difficult it was to expreſs it.

After this it was thought convenient to put a little Stick into her Mouth, to keep her Teeth open, which was tried, ; ſo that when ſhe was turned about ſhe held the Stick faſt in her Mouth, which kept her Teeth open; but ſhe her ſelf was in a dead Sleep, ſmall Signs of Strength or Life appearing in her, and ſo ſhe continued 'till ſhe was turned about again, which at that time was not ſoon done, being willing to ſee the Event of it. A little time after ſhe ſtrove with her Hands to pull the Stick out of her Mouth, lamenting inwardly as if it was a great Trouble to her; but ſhe held it ſo faſt with her Teeth, that it could not be pulled out without great Force, which appeared by the Dents her Teeth had made in it when ſhe recovered; This we durſt not venture to do a ſecond time, becauſe ſhe complained her Mouth was very cold, the Stick keeping it open. And now we told her of the Quill ſhe made uſe

of

of at home; ſhe asking whether ſhe did not eat Meat at other any Place, which ſhe much wondered at, not believing that ſhe could do it.

After this ſhe was carried back out of the Fields into the Grove, and continued in the ſame State as uſual, taking all her Nouriſhment through the Quill; only ſometimes ſhe would take ſome buttered Meat, minced ſmall, and rubbed againſt the Outſide of her Teeth, and ſo ſuck in the Juice and Moiſture.

From this Day, which was the Third of *September*, 'till *Tueſday*, which was the Eighth, ſhe was carried every Day abroad into the Fields to eat her Meat, ſhe always awaking at the ſame Place; and though ſhe was carried a Mile or two another way towards *Warboyſe*, yet it had no ſuch Effect, ſhe notwithſtanding continuing in the ſame Condition as before.

This *Tueſday* ſhe was carried from *Tichmarch* Grove to her Father's Houſe at *Warboyſe*, and at the Corner of a Hedge ſhe made the uſual Signs; and it being the ſame Place we uſed to carry her too, ſhe awaked and came to her ſelf, being very hearty and well; her only Grief being that ſhe had left *Tichmarch* Grove, though ſhe was glad to go to *Warboyſe*.

By what hath been related of this, you may gueſs what might happen to the reſt of the Siſters, who were no leſs tormented than her, and ſome in a more grievous Manner; but to relate the Particulars of all their Misfortunes would be too long and tedious.

About a Month after Mr. *Pickering* had carried this Child to his Houſe, the Lady *Cromwell*, Wife of Sir *Henry Cromwell*, Kt. (who then lay in *Ramſey*, a Town two Miles from *Warboyſe*, came to Maſter *Throckmorton*'s Houſe, with her Daughter-in-Law, Miſtriſs *Cromwell*, to viſit the Children, and to comfort their Parents; but before ſhe had

been long there, the Children all fell into their Fits, and were ſo grievouſly tormented, that it moved the good Lady's Heart with Pity to ſee them, ſo that ſhe could not forbear Tears, and cauſed old Mother *Samuel* to be ſent for, who durſt not deny to come, becauſe her Husband was Tenant to Sir *Henry Cromwell*; but after ſhe was come, the Children grew worſe than they were before: Then my Lady *Cromwell* took Mother *Samuel* aſide, and charged her ſtrictly with this Witchcraft, uſing threatening Words to her, but ſhe ſtifly denied all, and ſaid, that Mr. *Throckmorton* and his Wife did her a great deal of Wrong, to blame her without Cauſe, to which the Lady anſwered, that neither Mr. *Throckmorton* nor his Wife accuſed her, but the Children themſelves in their Fits, or rather the Spirit within them. Mrs. *Joan*, who was then in her Fit, hearing the old Woman thus clearing her ſelf, though ſhe heard not the Lady, nor any Body beſides, ſaid, that it was ſhe that cauſed all this, and that ſomething told her ſo juſt then, and asked if no Body heard it but her ſelf, affirming that it ſqueaked ſo loud in her Ear, that ſhe wondered they could not hear it, and deſired the old Woman to liſten if ſhe could not hear it; but Mother *Samuel* ſtill continued to deny it. Then the Lady *Cromwell* would have taken her up into a Chamber to examined her more ſtrictly, Dr. *Hall* a Divine being preſent; but ſhe would by no means go with them, but made ſeveral Excuſes to go home: When the Lady found that neither ſhe nor any Body elſe could prevail, and that ſhe wanted to be gone, ſhe ſuddenly pulled off her Kircher, and with a Pair of Sciſſors cut off a Lock of her Hair, and gave it privately to Mrs. *Throckmorton* with her Hairlace, deſiring her to burn them.

Mother *Samuel* finding her ſelf ſo ſerved ſpoke thus to the Lady, Madam, Why do you uſe me thus? I never did you any harm as yet: Theſe Words

Words were afterwards remembred, though not taken notice of at that time; towards Night the Lady went away, leaving the Children much as ſhe found them.

That Night my Lady *Cromwell* left *Warboyſe*, ſhe was mightily troubled in a Dream about Mother *Samuel*; and as ſhe imagined was mightily diſturbed in her Sleep by a Cat which Mother *Samuel* had ſent her, which offered to pluck off the Skin and Fleſh off her Bones and Arms. The Struggling betwixt the Cat and the Lady was ſo great in her Bed that Night, and ſhe made ſo terrible a Noiſe, that ſhe waked her Bed-fellow Mrs. *Cromwell*, Wife to the Worſhipful Mr. *Oliver Cromwell*, Son and Heir to Sir *Henry Cromwell*, who that Night was from Home.

Mrs. *Cromwell* perceiving the Lady thus diſquiteed, awaked her, whom the Lady thanked for ſo doing, and told her how much ſhe had been troubled with Mother *Samuel* and her *Cat*, with many other Circumſtances; which made her ſo uneaſy, that ſhe could not reſt all that Night for fear of the ſame. Soon after the Lady fell very ſick, and continued ſo 'till her dying Day, which was four Years and a Quarter after her being at *Warboyſe*. The Manner of her Firts was much like thoſe of the Children, only ſhe retained her perfect Senſes all the while; ſometimes Pain would be in one Arm, and ſometimes in another, ſometimes in one Leg, and would thence remove into the other, and was oftentimes in her Head. Sometimes it would ſeize only one Finger or two, and always ſhake the Part affected, as if it had been the Palſie. And that Saying of Mother *Samuel*'s at *Warboyſe*, Madam, I never hurt you yet, would never be out of her Mind: And thus leaving this good Lady in Heaven with God, we ſhall return to the Children.

About *Chriſtmas* after 1590, Mr. *Henry Pickering* being then a Scholar in *Cambridge*, went to Mr. *Throckmorton*'s Houſe, and ſtaid there three or four

Days, being deſirous to ſpeak to Mother *Samuel*, and taking a convenient time, he deſired two or three other Scholars of his Acquaintance to go along with him, who conſenting, they went without the Knowledge of any belonging to Maſter *Throckmorton*'s Houſe. As they were going, ſhe came out of her own Houſe, and croſſed the Street before them; ſo they rather choſe to follow her where ſhe went, than to ſtay for her Return, becauſe her Husband was a croſs Man, and would not ſuffer her to talk with any Body, if he knew it: She went to a Neighbour's Houſe for Barm or Yeſt, where the Scholars immediately followed her, where they propoſed ſome Queſtions to her, but ſhe was very impatient, and loath to ſtay, not ſuffering any to ſpeak but her ſelf; they deſired her to be more ſilent, but ſhe anſwered, ſhe was born in a Mill, begot in a Kiln, and muſt have her Will, and could ſpeak no ſoftiler: The greateſt Part of her Diſcourſe was Railing againſt Mr. *Throckmorton* and his Children, ſaying, he miſuſed her, in ſuffering his Children to accuſe her, and bring her Name in Queſtion, and that their Diſtemper proceeded from their Wantonneſs, and that if they were her Children ſhe would puniſh them for it: Then they asked her about her Service of God, and her Faith, to which ſhe anſwered, that her God would deliver her, defend her, and revenge her of her Enemies. Then one of them asked her if ſhe ſerved the ſame God that others did, to which ſhe anſwered, Yes; but had much adoe to bring her from the Phraſe of her God, to name the GOD of Heaven and Earth: At laſt ſhe told them, that if ſhe ſtayed her Husband would beat her. Then Mr. *Pickering* told her, the Vengence of God would ſurely wait on her, however ſhe might deceive the World and her ſelf, and that the only way to prevent God's Vengence was Confeſſion and Repentance,

if

if ſhe had worked that Wickedneſs upon the Children; and that if ſhe did not, he hoped, one Day, to ſee her burn at a Stake, and that he would bring Wood and Faggots, and the Children ſhould blow the Coals; ſhe anſwered, ſhe had rather ſee him douſed over Head in the Pond, and ſo went away.

But to proceed, the Eldeſt of Mr. *Throckmorton*'s Daughters was then in her Fit, ſitting at home in a Parlour, her Father and Grandmother, and ſome of her Siſters in their Fits along with her, who ſuddenly ſaid, now my Uncle and two others, whom ſhe named, are going to Mother *Samuel*, we ſhall hear News by and by. See, ſays ſhe, where Mother *Samuel* goes trotting in the Streets before them, with her wooden Tankard, and her Apron tucked up before her, naming the Houſe where they went, and all the Paſſages mentioned above which paſſed betwixt them. Mr. *Throckmorton* hearing this, and further, that his Daughter ſaid, now Mr. *Pickering* and Mother *Samuel* are parted; he enquired after Mr. *Pickering*, and finding he was gone out, ſuppoſed he was at Mother *Samuel*'s; therefore going out of Doors to look for him, he met him in the Church-Yard, and told him what had paſſed: Mr. *Pickering* upon that coming into the Parlour where they were, diſcourſed with them, they being able to hear no Body but him, and found that they could repeat every Word and Paſſage exactly that paſſed betwixt him and Mother *Samuel*, but that there was ſo much Wind, that they had much adoe to hear what was ſaid, though at the ſame time there was no Wind at all.

After this the Spirit would ſeveral times appear to them in the Form of a Dun Chicken, and would talk familiarly with them, ſaying, it came from Mother *Samuel*, whom it called Dame, and was ſent by her to the Children to torment and vex

them after that manner. It would likewiſe declare to the Children concerning Mother *Samuel* ſo much, that for a long Time ſhe could do nothing at home, but the Spirit would diſcloſe it, if the Children deſired it, in their Fits; as what ſhe was then doing at home; in what Part of the Houſe; or the Spirit would tell where ſhe was: Which was proved true by a Meſſenger ſent on purpoſe to diſcover it.

And now the Spirit began to accuſe Mother *Samuel* to the Children in their Fits, telling them it was ſhe that had bewitched them, and all the Servants in the Houſe; and alſo that whenever they were in their Fits, and carried to Mother *Samuel*'s Houſe, or ſhe was cauſed to come to them, they ſhould be well. This was often proved, and never once failed; for if the Children, in their Fits, were carry'd to Mother *Samuel*'s Houſe, as ſoon as they came to the Door, they would rub their Eyes, and ſay they were well, *Why do you carry me? ſet me down*; as if they were aſhamed to be carried in the Streets, not knowing in what Condition they had been in. As long as they continued in the Houſe they were well, but once thinking of going away, and offering to go out of the Doors, they fell down on the Ground, and were brought away in the ſame Condition they were carried thither; and when Mother *Samuel* went to Mr. *Throckmorton*'s Houſe, though in the greateſt Extremity, as ſoon as ſhe came into the Parlour or Hall where they were, the Children would preſently ſtart upon their Feet, and be as well as any in the Houſe, and continue ſo as long as ſhe ſtay'd, but when ſhe was about to go, they would fall down like a Stone on the Ground. If ſhe turned about, and came towards them, they would be well again; which was try'd twenty times in an Hour: And when ſhe went away, ſhe left them in the ſame Condition ſhe found them.

After

After this, Maſter *Throckmorton* reſolved to diſperſe his Children, and ſend them abroad amongſt his Friends, to ſee how they would then be dealt with, yet always kept ſome of them at home with him.

It would be too tedious to relate all that happen'd to them whilſt abroad; but this was remarkable, that tho' they were eight, ten, or eleven Miles diſtant, they could tell what happen'd to each other in the Time of their Fits; as they would ſay, *Now is my Siſter ſore handled*, as ſhe her ſelf was at that Time; which was proved to be true, by the Computation of Time, and other Circumſtances.

Whilſt they were abroad, they were never all clear and free from their Fits, though ſome of them had not their Fits once in a Month, or half a Year, and one of them was clear of them for a whole Year. But ſome of them were ſcarce three Days without them, except ſince laſt *Lent* Aſſizes, when thoſe Witches were executed.

But to paſs by what happen'd for near a Year and a half, we ſhall proceed to thoſe latter Times, when the Spirits either moved by their own Malice or thoſe that ſent them, or their Parents Impatience, it pleaſed God to grant them the Liberty to exerciſe their Malice againſt theſe Children: However, it was in theſe latter Times they were more tormented in Body and Mind than formerly. At which Time four of them were at their Father's Houſe at *Warboyſe*, and the other, which was the eldeſt, at Mr. *Pickering*'s at *Tichmerſh-Grove*.

About this Time, which was in the Year 1592, the youngeſt but one, being about Fourteen Years of Age, was in a very ſtrange Fit. Every Day, for about three Weeks, ſhe had a ſenſeleſs Fit, one time of the Day or other, and ſometimes many times in one Day. But in this Fit ſhe could

neither hear, ſee, nor ſpeak to any Body: Beſides her inward Grief, ſhe would heave, and ſtart, and ſwell up her Body, which was very troubleſome to her for the time. When ſhe was out of theſe Fits, ſhe would go up and down the Houſe very well, eat and drink, and ſometimes be very pleaſant with her Siſters, and would do any thing which by any Sign ſhe could underſtand ought to be done, and would pay her Reſpects as ſhe paſſed by, to thoſe to whom it was due, ſo that thoſe who were ignorant of her Condition could not perceive that ſhe was out of order, yet ſhe could neither ſpeak to, nor hear any Body ſpeak to her, except ſometimes ſhe would prattle to an Infant that was new born, which ſhe took a great deal of delight in.

In the Beginning of theſe Fits, an Aunt of hers was delivered of a Child in the Houſe, and ſeveral of their Friends ſtay'd there for a Week or Ten Days; all which Time this Child was in theſe Fits, when Mother *Samuel* came to the Houſe as well as the reſt, and was brought up to the Gentlewoman's Chamber, where commonly moſt of the Company was: As ſoon as ſhe came in, this Child, being there, 'ſpy'd her, and bid her welcome, ſaying, ſhe was a great Stranger there, and fetched her up both Meat and Drink, and would do any thing ſhe deſired her. At laſt ſhe asked Mother *Samuel* whoſe little Child that was ſhe had in her Arms; which ſhe told, and its Name: At which the Child wonder'd, and ſaid, She was glad her Aunt was brought to bed. Why then ſaid ſhe, ſeveral of my Aunts and Uncles ſaid they would be here; who were then in the Houſe, and ſome of them in the Room. Mother *Samuel* told her, that thoſe ſhe asked for were preſent; but the Girl ſaid, She ſaw no-body but her and the little Child in her Arms, tho' ſhe looked full in their Faces. As ſoon as the old Woman departed,

the

the Child loſt all her Senſes, and was in the ſame Condition as before ſhe came.

Continuing in this Condition three Weeks, ſhe came out of her Aunt's Chamber into the Hall, where, in a little time, ſhe fell into a very troubleſome Fit; but it laſted not long. Her Mother being in the Hall, ſhe asked her Bleſſing; and enquiring about ſeveral Things, ſhe asked how her Aunt did, from whom ſhe juſt came; nor could ſhe tell any thing that had been done for the three Weeks paſt.

But both her's and the reſt of her Siſters Troubles grew more ſevere, as the Year grew nearer an end, their Fits every Day growing more painful, and after a ſtrange Manner.

Towards *Hollantide* the Spirits grew very familiar with the Children, and, when the Fits were almoſt at end, would talk with them for half an Hour or more, about the Manner of the Fits they ſhould have, and concerning Mother *Samuel*, whoſe Pleaſure it was they ſhould be uſed after that Manner; but they ſaid ſeveral times they would bring her to Shame for it at the laſt. The Spirits likewiſe would have told them how long their Fits would laſt, and when they ſhould have another, as likewiſe the Manner of them, or whether more or leſs grievous; which was ſet down in Writing as the Children ſpoke it, and proved exactly true.

The Times and Signs which the Spirits appointed for the beginning or ending of their Fits were, That in the Morning they ſhould happen, either as ſoon as they offered to riſe out of their Beds; or as ſoon as they were up or ready; as ſoon as they asked their Father or their Mother, or their Grandmother, Bleſſing; as ſoon as they took a Book in their Hand to pray, or when they had ended their Prayers; as ſoon as they went to Breakfaſt, or Dinner was ſet upon the Table;

or

or as ſoon as themſelves were ſet down to Dinner, or when the Meat was firſt put into their Mouths; when Dinner was ended, or when they had put up their Knives after Dinner, obſerving the ſame Circumſtances at Supper: Or if it were on the Sabbath-day, or when their Bellies were to be twiſted, as ſoon as the firſt, ſecond, or third Peal was rung, or was ended, with many other ſuch Signs of their Fits beginning or ending.

When they had continued in this Condition above a Month, whether the Devil was weary of it (for he often told the Children in their Fits, that he was weary of his Dame Mother *Samuel*,) or whether, through God's Providence, the Spitits found they could not kill the Children as they deſired, they told them, that in a little Time they would either bring their Dame to a Confeſſion or Confuſion. And now they began to accuſe Mother *Samuel* openly to her Face, and tell her that they would not be well in any Place but in her Houſe, or ſhe was confined to continue with them; and if one of theſe Things was not brought to paſs, their Fits would be more violent than ever.

Mr. *Throckmorton* ſtill thinking the Spirits might lie, was reſolved to try the utmoſt for three Weeks together, all which Time the Children had very ſevere Fits; ſo that when Night came, not one of them was able to go to bed alone, their Legs being very full of Pains and Sores, beſides other Grievances not uſual. One of them, for all that Time, never had the Uſe of her Legs, except an Hour or two in a Day, whilſt Mother *Samuel* was in the Houſe, her Legs otherwiſe being thruſt up to her Body as if they had been ty'd with Strings, ſo that where you ſat her down ſhe was oblig'd to to ſtay, except ſhe crept away.

Mr. *Throckmorton* then perceiving that it could not be avoided, offered Ten Pounds a Year for the

the beſt Servant in *Huntington* to do her Work, that ſhe might ſtay with the Children; but old *John Samuel* would not conſent to it: So that there was no way to preſerve the Health of his Children, but to carry them thither; which, as ſoon as he did, they no ſooner came into his Houſe, but they were well: Upon which, he ſaid his Children ſhould live there, and he would provide what they wanted. The old Man ſeeing that, put out the Fire, the Weather being cold, and ſaid he would ſtarve them then, ſeveral other ill Words coming from him and his Daughter at the ſame time.

All that Day they continued there well, both eating and drinking, and very merry. At Night, when the old Man perceived that they ſhould lodge there, and that they would be very troubleſome to him, promiſed that his Wife ſhould come next Morning to Mr. *Throckmorton*'s Houſe and continue with him; upon which he took his Children home, who were in their Fits as ſoon as they came out of the door, and continued ſo all Night.

Next Morning Mr. *Throckmorton* went for the old Woman, but ſhe was gone no Body knew whither, upon which he ſent for his Children, who as ſoon as they came into the Houſe were well. Towards Night the old Woman came in, who ſaid ſhe had been two or three Miles out of Town, her Huſband knowing of her going, that ſhe might not come to Mr. *Throckmorton*'s; but the Husband forſwore the Matter, and preſently fell upon his Wife, and beat her ſeverely with a Cudgel, before ſhe could be reſcued from him. The Man finding Mr. *Throckmorton* in the ſame Mind, conſented that his Wife ſhould go along with him that Night, they being all very well, and ſo they continued eight or nine Days. This made their Parents uſe the Woman as a welcome Gueſt. The next Day, the

the old Woman entreated Mrs. *Throckmorton* to let her go Home, to fetch ſomething ſhe wanted; which ſhe was loath to grant, offering rather to fetch what ſhe wanted, than to let her go out of the Houſe; but the old Woman telling her no Body could come at it but her ſelf, and that ſhe would return, ſhe granted her Requeſt.

Soon after ſhe was gone, ſome of the Children fell into their Fits again, and then the Spirit talked with them, and told them, that then Mother *Samuel* was feeding her Spirits, and making a new League with them, which was, That tho' ſhe came again to the Houſe, they ſhould be never the better, but the worſe, for her being there, ſhe not being willing to tarry there any longer; which accordingly proved true, for when ſhe came again, thoſe that were in their Fits continued ſo, and thoſe that were not, fell into them, after her coming, and cry'd out, Now Mother *Samuel* hath made a new Compoſition with her Spirits, and that now they ſhould be never the better, but the worſe.

Mr. *Throckmorton* coming Home, and perceiving the Matter, could not chuſe but be concerned; yet leaving all to God Almighty, would not ſuffer the old Woman to leave his Houſe, ſince his Children, when in their Fits, could neither hear, ſee, nor ſpeak to any Body but her; and ſome of them could take nothing but what ſhe gave or touched with her Hands.

Mother *Samuel* remaining thus in the Houſe, could do or ſay nothing in any Part of it, but the Children, in their Fits, would reveal it, eſpecially when feeding her Spirits, for then the Children would ſay, Now Mother *Samuel* is in ſuch a Place feeding her Spirits; and when they went to look they found her there, but what ſhe was doing they could not diſcover.

And as often as ſhe ſat talking to theſe Children in their Fits, they would ſay to her, Look Mother *Samuel*, do you ſee this Thing that ſits here by us? To which ſhe would anſwer, No, not ſhe: To this they would anſwer, That they wonder'd ſhe could not ſee it leap, skip, and play up and down, pointing with their Fingers. Sometimes they would ſay, Hark Mother *Samuel*, don't you hear it? Hark how loud it is, I wonder you cannot hear it; nay, you cannot but hear it. She would deny it, and bid them ask their Father, or ſome Body elſe that ſtood by, whether they heard it or no. The Children would anſwer, that They ſaw no Body, though they ſtood by. Then they would tell Mother *Samuel*, that it told them ſhe both heard it, ſaw it, and ſent it. Mr. *Throckmorton*, deſirous to make an Experiment of this Matter, one Night deſired Mother *Samuel* to name how many Fits the Children would have next Day, and what kind of Fits they ſhould have, when they ſhould begin, and how long they ſhould continue. Mother *Samuel* was loath to conſent to it; but at laſt, he ſaying ſhe ſhould do it, ſhe ſaid, one of them, naming the Child, ſhall have three Fits, and after ſuch a Manner, appointing the Time for their Beginning and Ending; the other ſhall have two, likewiſe appointing the Time; and the third ſhall have none, but be well all the Day. All which came to paſs.

Not long after, Mother *Samuel* ſitting by the Children in their Fits, as before, Mr. *Throckmorton*, and ſome others who were along with him, told Mother *Samuel*, that they had heard that thoſe that were acquainted with theſe Spirits, and had them at their Command to do what they deſired, uſed to reward them with ſomething, and commonly with ſome of their Blood every Day; now confeſs openly, and ſhame the Devil, whether you do ſo or not. She utterly deny'd it, with many bitter

bitter Words and Curſes, deſiring the Lord from Heaven might ſhew ſome Token upon her, that ſhe was no ſuch Woman as they ſuſpected, or had any Spirits, or rewarded them, or knew any thing of ſuch Matters, or what they were.

Soon after, Mr. *Throckmorton* and Mr. *Henry Pickering*, then preſent, hearing ſuch Proteſtations, being half terrified at it, that ſhe ſhould thus violently pull down God's Judgments upon her own Head, went out of Doors, and before they were gone ten Paces, Mr. *John Lawrence*, a Relation of theirs, came to them, and told them that Mother *Samuel's* Chin bled; whereupon they returned again into the Parlour, and ſaw eight or ten Drops of Blood upon a Napkin, which ſhe had wiped off her Chin. Then they looked upon her Chin, and could ſee no Marks of any thing, all being clean and ſmooth, except ſome little red Spots, like Flea-bitings. Then Mr. *Throckmorton* asked her if her Chin uſed to bleed ſo or not; to which ſhe anſwered, Very often: He then asked her, who could witneſs it; and ſhe ſaid no Body, for it always bled when ſhe was alone, and ſhe never told any Body of it.

After ſhe was condemned, ſhe confeſſed, that when Mr. *Throckmorton* demanded the Queſtion of her, that then the Spirits were ſucking, and that when ſhe wiped them off with her Hand it bled ſo, but never had bled above one Drop at a time before, and ſometimes not at all.

What we have here related, was proved upon Evidence at the Aſſizes at *Huntington*; and thoſe which were not proved there, have been atteſted by ſeveral honeſt and worthy Gentlemen.

Not long after, the Spirits told the Children, that if their Father did not preſently go to *John Samuel's* Houſe, his Daughter *Agnes Samuel*, who was concerned in theſe Matters, and not yet brought in Queſtion, would hide her ſelf, and not

not be ſeen by him: Upon which, he being told of it, went preſently to try how it would be. When he went to the Houſe, *Agnes Samuel*, whether ſhe ſuſpected the Matter or not, went up into the Chamber, the Stairs being in the Room where her Father was, and a Trap-door at the Top of the Stairs, upon which ſhe ſet Sacks of Corn and Tubs to keep it down. Mr. *Throckmorton* ſuſpecting ſome ſuch Matter, by the Noiſe in the Houſe, continued knocking at the Door. In a little time *John Samuel* asked who was there, and what he wanted, *&c.* and at laſt knowing who he was, would not let him in. Then Mr. *Throckmorton* went on the other Side of the Houſe, and finding the Back-door open, he went in; where he found the old Man in his Bed, it being about Eight a-Clock in the Morning. Mr. *Throckmorton* asked where his Daughter *Agnes Samuel* was; to which he anſwered with his uſual Oath (which he commonly uſed, and continued the Uſe of it both at the Bench upon his Arraignment, and at his Execution, till the laſt Period) as *God judge his Soul*, he knew not where ſhe was.

Mr. *Throckmorton* asked when he ſaw her; to which he anſwered, that ſhe was in the Houſe ſince the Evening, but where then ſhe was he did not know. He asked, if ſhe was not in the Chamber over him; he ſwore he could not tell, though it was certain he could not be ignorant of it. Mr. *Throckmorton* ſuſpecting ſhe was there, called three or four times, and deſired her to anſwer if ſhe was there, which was all he wanted; but ſhe would not anſwer. Then he took a Candle, and ſaid he would go and ſee, and finding the Trap-door faſt, he knew ſhe muſt needs be there; upon which he told them, that he would go into the Room before he went out of the Houſe, and would break open the Trap-door or the Floor, and accordingly bid one of the Company fetch him a Crow

Crow or an Iron-bar. The Maid hearing him ſo reſolute, anſwered, and taking the Things off the Door at his Deſire, came down. Upon which he returned Home.

But to paſs by ſuch Things as theſe, and to proceed to the old Woman's Confeſſion; Mother *Samuel*, by this time, began to be weary of Mr. *Throckmorton*'s Houſe, not only becauſe ſhe could do nothing in the Houſe, but what the Children diſcovered in their Fits; but eſpecially becauſe the Children told her plainly to her Face, that ſhe ſhould confeſs theſe Things before *Tueſday* after *Twelfth-day*, and that the Spirits had told them that they would oblige her to confeſs in ſpite of her.

At this Time this *Tueſday* was not thought on to be the Seſſions-Day at *Huntington*; yet they were often whiſpering with themſelves about that *Tueſday*, which they longed mightily for, the Spirits telling them, that after that Day they ſhould have no Fits. They further added, that if ſhe confeſſed before that *Tueſday*, they ſhould be well ſooner.

The Children often deſired her to confeſs, that they might be well; but ſhe ſtill denied it, ſaying, Why ſhould ſhe confeſs what was not true, and that ſhe knew nothing of, nor conſented to? The Children anſwered, They did not deſire her to accuſe her ſelf falſely, and bid her look to that; yet in their Fits they gave her very good and divine Counſel concerning her Confeſſion at ſeveral times.

The Speeches which they at ſeveral times made to her, were to this Purpoſe. They repreſented to her the Joys of Heaven ſhe ſhould loſe, and the Torments of Hell which ſhe ſhould endure, if ſhe were guilty, and did not confeſs; and what Advantages ſhe might reap on the contrary, if ſhe confeſſed and was ſorry for what ſhe had done.

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They put her in mind of her ill way of living, and of her curſing every thing that diſpleaſed her, eſpecially their Parents and themſelves. They put her in mind of her Neglect of the Church, and God's Service; which, ſhe ſaid ſhe would begin to mend: Alſo her lewd bringing up her Daughter, and her ſuffering her to controul and beat her: They told her alſo how ſhe ſaid their Fits were but Wantonneſs, and deſired to know if ſhe thought ſo now; ſhe anſwer'd, No. They concluded with their hearty Prayers to God for her, and ſaid if ſhe would confeſs, that they might be well, they would forgive her from the Bottom of their Hearts, and would entreat their Parents and Friends to forgive what was paſt. All the while they thus talked to her, it was with Tears, which moved all that ſtood by to Tears, except the old Woman, who was little or nothing concerned.

This Behaviour of the Children paſſed not till near *Chriſtmaſs*, without moving the old Woman, who almoſt every Day had a Fit of bleeding at the Noſe in conſiderable Quantities, which made her grow faint and pale, ſo that Mr. *Throckmorton* and his Wife were very careful of her, leſt any Harm ſhould come to her in their Houſe, letting her want nothing ſhe deſired; ſo that ſhe confeſſed to all that came to her, that ſhe was very well uſed, and thought her ſelf much obliged to him, if ſhe had no other Cauſe; for ſhe did nothing but her own Work, eat with him or his Children, and lay in his Chamber, and commonly with one of his Children.

One Day Mrs. *Elizabeth Throckmorton* was very uneaſy, and could not eat any Meat; yet at Night, when Supper was ready, ſhe thought to make her ſelf amends; but when ſhe was ready to ſit at Table, ſhe fell into a Fit, her Mouth being cloſed up, that ſhe could neither eat, drink, nor ſpeak,

as

as it was uſual, their Mouths being ſhut up, eſpecially about Meal-times, and ſometimes ſhut and open about half a dozen times at Dinner; but ſhe went to bed, ſorrowful and weeping. Next Day ſhe was ſick and ill, and eat little or nothing at all; yet at Night ſhe found her ſelf better, and very hungry; and being adviſed to eat then, ſhe deferred it till Supper, but when the Meat was ſet upon the Table, ſhe fell into the ſame Condition as before.

Mr. *Throckmorton* perceiving this, ſaid, *Mother* Samuel, *I believe you have a mind to ſtarve that Wench*; to which ſhe anſwered, No, ſhe was rather ſorry to ſee it. *Well*, ſays he, *you ſhall neither eat nor drink, till ſhe does both, uſe the Matter as you will.* Thus they continued both faſting till the Supper was almoſt ended, and the Company ready to riſe. The old Woman ſeeing he was in good earneſt, and that the Meat was carry'd out of the Parlour, the Child ſuddenly fetched a great Sigh, and ſaid, *If I had ſome Meat now I could eat.* Upon which Mrs. *Throckmorton* ordered Meat to be given to them both, the Company not taking Notice of it to Mother *Samuel*; ſo they both began to eat very heartily, eſpecially the old Woman, who was then very hungry: And from that Time, whilſt the old Woman was in the Houſe, none of the Children had their Mouths cloſed up when they had Occaſion to eat, and if they were, they did not continue long ſo, which before commonly happen'd.

When all this was over, and the Time drew nearer, Mother *Samuel* complained every Day of ſome new Grief that befell her; ſometimes ſhe would cry out of her Back, being ſo full of Pain, that ſhe was not able to ſtir her ſelf in Bed all the Day, nor to reſt at Night; ſometimes ſhe would complain of her Head or her Stomach, yet ſhe would eat her Meat, ſaying, She had a gnawing

gnawing at her Heart. The next Day after, it would be at her Knee, or lower, ſo that ſhe would go halting up and down the Houſe: And, indeed, one would have thought that ſomething troubled her, for ſhe would groan all the Night, and moan her ſelf, one time complaining of one Part, and then of another; ſo that ſhe reſted very little her ſelf, and diſturbed every Body in the Chamber.

One Night ſhe cried out ſo much of her Belly, that ſhe awaken'd Mr. *Throckmorton* and his Wife, who lay by her. *In God's Name*, ſays he, *what is the Matter with you, Mother* Samuel, *and what makes you groan ſo?* Says ſhe, *I have great Pain in my Belly, and cannot imagine the Cauſe of it.* He asked her what was the Matter in it: She anſwered, She felt ſomething ſtir in it, and imagined it to be as big as a Penny-Loaf, and put her to a great deal of Pain. Mrs. *Throckmorton* got out of her Bed, and felt her Belly, and found ſomething in it as ſhe had complained, but did not feel it ſtir, not ſtaying long, for the Weather was very cold: And, doubtleſs, ſhe was then breeding the Child ſhe pleaded under Sentence of Condemnation. But ſhe ſtill complained of her Belly, and ſaid to Mr. *Throckmorton*, That ſhe had often been told ſome evil Spirit haunted his Houſe, which tormented his Children. This, he told her, he did believe. Then ſaith ſhe, I believe one of them is got into my Belly. That, ſays Mr. *Throckmorton*, may be true. So ſhe ſaid it was an evil Houſe, and haunted with evil Spirits, and wiſhed ſhe had never come into it. He told her, If any evil Spirits haunted the Houſe, they were of her ſending; and ſo granted all ſhe ſaid. In the Morning ſhe complained much, but ſaid the Swelling in her Belly was gone, and could not tell where the greateſt Pain was, it was in ſo many Places, but her Stomach was the beſt of any Part; and after

after this, ſhe always complain'd of one Part of her Body or other, whilſt ſhe ſtay'd in the Houſe.

A little while after, one of the Children fell into a violent Fit, Mother *Samuel* ſtanding by, which was the worſt that ever any of them had; her ſneezing was very terrible and ſtrong, as if it would have cauſed her Eyes to fly out of her Head. This ſurprized Mother *Samuel*, for ſhe thought the Child would have died that Minute; and this brought her to Prayers, deſiring the Lord to help her and preſerve her in that Danger, and ſhe hoped never to ſee her in the like again. But the more ſhe prayed, the worſe it was; and when ſhe named *God*, or *Jeſus Chriſt*, the Fit grew more violent. When ſhe had continued thus about two Hours, the Spirit ſpoke to the Child, and ſay'd, There was a worſe Fit than this to come yet. The Child anſwered, She cared not for him nor his Dame, but bid them do their worſt, for ſhe hoped God would deliver her; and ſoon after ſhe was very well. But that Fit was ſo terrible to Mother *Samuel*, that ſhe prayed after ſhe might never ſee the like again.

The Children all continued crying upon Mother *Samuel* to confeſs, for ſhe muſt do it at the laſt, and if ſhe would let them be well before *Chriſtmaſs*, they ſhould think themſelves obliged to her; but if ſhe did not, they ſhould ſoon be well, for *Chriſtmaſs* was near, and they hoped to keep a merry one. She ſaid ſhe would do them all the Good ſhe could, but would not confeſs to a Thing ſhe knew not of, nor ever conſented to.

Mr. *Throckmorton* hearing what was ſaid, went in, and told Mother *Samuel*, *Since you hear what the Children ſay, and that they ſhall be well if you confeſs, and that you muſt before it be long; and ſince you know that they never tell Lies in their Fits; In the Name of God, if there be any ſuch Matter, confeſs it; it is never too late to repent, and ask Mercy:* But ſhe

ſhe deny'd it, as before. *But*, ſays he, *what ſay you to that grievous Fit the Spirit threaten'd my Daughter* Jane *with.* Says ſhe, *I hope never to ſee any of them in ſuch again.* But ſays he, *You know the Spirit never uſes to fail of what he promiſes. I truſt in God*, ſays ſhe very confidently, *I ſhall never ſee it.* Then ſays Mr. *Throckmorton, Charge the Spirit in the Name of God, that ſhe may eſcape this Fit:* Upon which ſhe ſaid, *I charge thee, Spirit, in the Name of God, that Mrs.* Jane *may never have this Fit.* The Child ſaid, ſitting by, *The Thing ſaid, I thank God that I ſhall never have this Fit that was threaten'd*; then ſays he, *Thank God that is well.* Then ſays he again, *Go on, Mother* Samuel, *and charge the Spirit in the Name of God, and ſpeak from your Heart, that neither ſhe, nor any of the reſt, ſhall have their Fits any more:* Which ſhe did very heartily. The ſame Child ſaid again, *Truly I ſhall never have it any more, after the* Tueſday *following* Twelfth day. *It's well, thank God*, ſays Mr. *Throckmorton, charge the Spirit again in the Name of God, and ſpeak from your Heart, and be not afraid, that he depart from them all now at this preſent, and that he never return to them again*; which Words ſhe expreſſed very loud and boldly. As ſoon as ſhe had ended, the three Children, then in their Fits, and who had continued ſo three Weeks, wiped their Eyes, and preſently thruſt back the Stools they ſat on, and ſtood upon their Legs, being as well as ever they were in their Lives.

Mr. *Throckmorton*'s Face was then towards the Children, and his Back to the old Woman, and ſeeing them ſtart up at once, ſaid, *Thanks be to God.* In the mean time the old Woman fell down on her Knees behind him, and ſaid, *Good Maſter, forgive me.* He turning about, and ſeeing her down, ſaid, *Why, Mother* Samuel, *what is the Matter?* O *Sir*, ſaid ſhe, *I have been the Cauſe of all this Trouble to your Children. Have you, Mother* Samuel? ſays

ſays he: *And why? What Cauſe did I ever give you to uſe me and my Children thus? None at all*, ſaid ſhe. *Then* ſays he, *you have done me the more wrong. Good Maſter*, ſaid ſhe, *forgive me. God forgive you*, ſaid he, *and I do; but tell me how you came to be ſuch a Woman? Maſter*, ſaid ſhe, *I have forſaken my Maker, and given my Soul to the Devil.*

Then the Grandmother and Mother of the Children, who were in the Hall, hearing them ſo loud in the Parlour, came in, whom Mother *Samuel* asked Pardon of likewiſe. Mrs. *Throckmorton*, the Mother, preſently forgave her with all her Heart, but could not well tell what was the Matter. Then Mother *Samuel* asked the three Children that were there, and the reſt, Forgiveneſs, and kiſſed them, the Children eaſily forgiving her.

Mr. *Throckmorton* and his Wife perceiving the old Woman ſo penitent, and caſt down, ſhe weeping and lamenting all the time, did all they could to comfort her, and told her, They would freely forgive her from their Hearts, provided their Children were no more troubled. She ſaid, She truſted in God they would never be troubled again; yet could not be comforted. Mr. *Throckmorton* then ſent for Dr. *Dorrington*, Miniſter of the Town, and told him all the Circumſtances; and all of them endeavoured to make her eaſy, but nevertheleſs ſhe wept all that Night.

The next Day, being *Chriſtmas Even*, and the Sabbath, Dr. *Dorrington* choſe his Text of Repentance out of the *Pſalms*, and communicating her Confeſſion to the Aſſembly, directed his Diſcourſe chiefly to that Purpoſe, to comfort a penitent Heart, that it might affect her. All the Sermon-time, Mother *Samuel* wept and lamented, and was frequently ſo loud in her Paſſions, that ſhe drew the Eyes of all the Congregation upon her.

But

But Mr. *Throckmorton* reflecting on Mother *Samuel*'s Inconſtancy formerly, and that there were no Witneſſes of her Confeſſion, except himſelf and the Doctor, and thoſe of his own Houſhold, leſt they ſhould be thought partial, deſired, after Prayers, that ſhe ſhould come into the Body of the Church, and there demanded that ſhe would declare, whether the Confeſſion ſhe made before him and the Doctor, was forced from her, or whether ſhe made it freely, and of her own Accord. She anſwered, That it came from her freely, before them all, and deſired that her Neighbours would pray to God for her, and forgive her.

Towards Evening, Mr. *Dorrington* underſtanding ſhe ſtill continued in this ſorrowful Condition, came to Mr. *Throckmorton*'s Houſe, and deſired him in Pity to let her go Home to her Husband, and he would endeavour to reconcile them; to which the old Woman was much enclined; and to which Mr. *Throckmorton* readily cônſented, endeavouring to promote the ſame, little ſuſpecting that any ill Conſequence might happen upon it. The Man hearing of it, ſpoke bluntly, as uſual, and ſaid ſhe might come Home if ſhe would.

But, without doubt, ſhe had a cold Welcome from both the Husband and the Daughter, for confeſſing this Matter; which we heard from her afterwards, both of them ſetting upon her, who prevailed with her to deny all ſhe had ſaid, and that it was not ſo. The next Day, being *Chriſtmaſs-day*, ſhe abſolutely deny'd all ſhe had ſaid; which ſoon came to Mr. *Throckmorton*'s Hearing, that this new Convert was revolted; though he was well ſatisfy'd with her open Confeſſion in the Church, and could ſcarce believe what was reported of her.

The ſame Day Dr. *Dorrington* and Mr. *Throckmorton* went to Mother *Samuel*'s Houſe, and at the Door heard the old Man and Woman and her Daugh-

Daughter talking about it, and heard the Daughter ſaying, *Believe them not, believe them not, for all their fair Speeches.* Upon which, they went in, and charged them with it; but they all deny'd what was ſaid: And the old Woman being charg'd with the Denial of her Confeſſion, ſhe ſaid, She would deny that ſhe was a Witch, or the Cauſe of his Children's Illneſs. Why, ſays he, did not you confeſs it. Says ſhe, I did ſo indeed, but it is not ſo. Then, reply'd he, I muſt not ſhew you the Favour I promiſed; I will certainly have you before Juſtices. He then asked her, why ſhe confeſſed it, if not true? She ſaid, For Joy that his Prayers and her's ſo ſoon prevailed, and that they were well ſo ſoon. Then ſays Mr. *Throckmorton*, Since the Thing is publiſhed, and you or I muſt bear the Shame, it ſhall not paſs ſo.

The next Day, that the common People might not think that he had done this to bring the old Woman into farther Danger, Mr. *Throckmorton* conſulting with Dr. *Dorrington*, they concluded to ſend for the old Woman to Church again; but ſhe was more averſe to confeſſing than ever. Then Mr. *Throckmorton* took her by the Hand, and told her, That that Day ſhe and her Daughter ſhould go along with him to the Biſhop of *Lincoln*'s: Upon which he ſent for the Conſtables, and charged them with the Mother and Daughter.

When the old Woman found that Preparations were made for the Journey, ſhe came to Mr. *Throckmorton*, and told him ſhe would confeſs to him alone; upon which, he took her into the Parlour, and ſhe confeſſed again all ſhe did before: Upon which, he asking her why ſhe deny'd it again; ſhe told him, She would not, but for her Husband and Daughter, who had told her ſhe had better lived and died as ſhe was, than to confeſs her ſelf a Witch, and be called ſo as long as ſhe lived. Then Mr. *Throckmorton* told her, if

ſhe

ſhe would confeſs freely, he would ſhew her all the Favour he could; but Dr. *Dorrington* coming in, in the mean time, ſhe ſeemed ſhy in confeſſing unto him; upon which Mr. *Throckmorton* left them together, and then Dr. *Dorrington* wrote down what ſhe confeſſed.

And as it was then Prayer-time, Mr. *Throckmorton* ſent to the Church, and deſired ſome of his Neighbours to come to him, whom he placed under the Parlour-Window; and giving Notice of it to the Doctor, he both ſpoke loud himſelf, and made ſome Excuſe to make her do ſo, by which means they without could hear all that paſſed. Then Mr. *Throckmorton* went into the Parlour, and deſired them to come out into the Hall, where all the Neighbours ſtood who had heard what had paſs'd; and the Doctor read over her Confeſſion before them all, but ſhe would fain have denied all again; but the Neighbours told her it was too late then to deny it, ſince they all heard it, and told her the Place where they were.

When ſhe found her ſelf thus catch'd, ſhe would have made the beſt of it, if it would have prevailed. In the mean time in came *John Samuel*, who was told by Mr. *Throckmorton*, that his Wife would not have deny'd her Confeſſion, but for him and his Daughter; who underſtanding that, gave her ſome ill Language, and would have given her Blows, had not the Standers-by prevented him: Upon which, ſhe pretended to fall in a Swoon, but preſently recovered again. The ſame Day Mr. *Throckmorton* reſolved to continue his Journey, and clear himſelf of that Matter, and cauſed the old Woman and her Daughter to be carried to the Biſhop of *Lincoln* to be examin'd.

The Examination of Alice Samuel, *of* Warboyſe *in the County of* Huntington, *taken at* Buckden, *before the Right Reverend Father in God,* William, *by God's Permiſſion, Biſhop of* Lincoln, *the 26th of* December, 1592.

BEing asked whether a Dun Chicken did ever ſuck on her Chin, and how often; the ſaid Examinant ſays, That it ſucked twice, and no more, ſince *Chriſtmaſs-Even* laſt. Being asked whether it was a natural Chicken, becauſe when it came to her Chin ſhe did ſcarce feel it, but when ſhe wiped it off, her Chin bled; ſhe ſaith further, That the ſaid Dun Chicken firſt came to her Chin and ſucked, before it came to Mr. *Throckmorton*'s Houſe; and that the Evil and Trouble that came to Mr. *Throckmorton*'s Children, came by means of the Dun Chicken; which Chicken ſhe knows is now both gone from them and from her: And further ſhe ſaith, That Mr. *Throckmorton* and Dr. *Dorrington* ſhall bring further Information of ſuch Things which as yet ſhe hath not declared.

The Examination of Alice Samuel *of* Warboyſe, *taken at* Buckden *the* 29*th Day of* December 1592, *before the Reverend Father in God,* William, *by God's Permiſſion, Biſhop of* Lincoln; Francis Cromwell *and* Richard Tryce, *Eſquires, Juſtices of Her Majeſty's Peace, of the County aforeſaid.*

SHE ſaith ſhe never did Hurt to any, except the Children in Queſtion. Being asked how ſhe knows the ſaid Dun Chicken is gone from the ſaid Children, ſhe ſays, Becauſe the ſaid Dun Chicken, with the reſt, is now come into her, and are now in the Bottom of her Belly, and make her ſo full, that ſhe is like to burſt; and this Morning they cauſed her to be ſo full, that ſhe could ſcarce lace her Coat; and that on the Way as ſhe came they weighed ſo heavy, that the Horſe ſhe rid on was not able to carry her. And further ſhe confeſſed, That the upright Man ſhe told Mr. *Throckmorton* of, told her he was a hard Man, and would trouble her much, and therefore he would give her free Spirits that ſhould vex and torment his Children, and ſo he did; and that theſe Spirits ſucked their Blood often, as a Reward for what they did, and always before ſhe ſent them any whither. She alſo confeſſed, That whatever the Children ſaid of the Spirits was true, and that the Spirits were there when the Children ſaw them, and that ſhe ſaw them; and that often ſhe gave a private Beck with her Finger or Head,

and then the Spirits ſtopped the Children's Mouths, that they could not ſpeak till they came out again; and then the Children would wipe their Eyes, and be well again. Further ſhe ſaid, That it was taught her by a Man that came to the Houſe, but what his Name was, or where he lived, ſhe could not tell: That if ſhe would call the ſaid Spirits, they would come, and when ſhe called them they appeared in the Form of Dun Chickens: Their Names were *Pluck*, *Catch*, and *White*; and the other three ſhe called with her Mouth with three Smacks; two of which ſhe ſent to Mr. *Throckmorton* and his Wife, which returned and told her that God would not ſuffer them to prevail; upon which ſhe ſent them to his Children, which tormented them after that ſtrange manner.

She further confeſſed, That what the Children ſaid in her Hearing was true: And being asked what the upright Man's Name was that gave her the Devils, ſhe ſaid ſhe could not tell; whereupon ſhe was asked to go into another Chamber, and demand of her Spirits what his Name was, which ſhe preſently did, and there, with a loud Voice, three times ſaid, O *thou Devil, I charge thee, in the Name of the Father, the Son, and the Holy Ghoſt, that thou tell me the Name of the upright Man that gave me the Devils*; and then returning, ſhe ſaid her Spirits told her hisName was *Langland*. Being asked where he lived, ſhe ſaid ſhe could not tell; wherefore ſhe was again deſired to conſult with her Spirits, which ſhe preſently did, and with a loud Voice cried three times, O *Devil, I charge thee, in the Name of the Father, the Son, and the Holy Ghoſt, tell me where the ſaid* Langland *dwelleth*; and returning, ſaid he had no Dwelling: And being deſired to demand where he was at that preſent, ſhe did as before, and returned, anſwering, That her Spirits told her he went the laſt Voyage beyond Seas. After theſe Confeſſions, Mother *Samuel* and her

her Daughter were committed to *Huntington* Goal, where ſhe was ſuſpected for the Death of one of the Goaler's Servants, whom ſhe threaten'd, and of the extream Sickneſs of one of his Children, who preſently mended after ſcratching of her.

After Dinner, Mr. *Throckmorton* deſired the High Sheriff and Juſtices to accept of Bail for *Agnes Samuel*, that he might have her home to his Houſe, and try whether the like Evidences of Guiltineſs might appear in her as in the Mother, which they with much Difficulty granted.

The Report of Dr. Dorrington *of what happened at* Warboyſe, *on* Tueſday *the Seſſions-Day at* Huntington, *the Ninth of* January.

ABout Twelve a-Clock, *Mary*, *Jane*, and *Grace*, Daughters of Mr. *Throckmorton* of *Warboyſe*, Eſq; fell into their uſual Fits of Lameneſs, Blindneſs, Deafneſs, and Want of Feeling; only their youngeſt Brother *Robert*, of Nineteen Years of Age, could ſpeak to *Jane*, and ſhe to *Mary* and *Grace*. After Dinner, Dr. *Dorrington* coming to ſee them, with a *Cambridge* Scholar, found them all in their Fits, each of them often repeating the following Words, *I am glad, I am glad, none ſo glad as I.* The Doctor deſired their Brother to ask them why they were ſo glad: *Jane* anſwered, *Within two Hours we ſhall have good News*, the other Siſter affirming the ſame. *Mary* and *Jane* whiſpered to each other, *I wonder how ſhe ſhould know that Thing, I am ſure none of this Houſe told her, and therefore her Spirits muſt tell her.* *Robert* was again deſired to ask *Jane*, and *Jane* to ask *Mary* and *Grace*, when they

ſhould come out of this Fit; to which they anſwered, *By and by, and then we ſhall be all of us well in the Hall, and then returning quickly here again, we ſhall have another ſlight Fit, and then the two Hours will be over; but when we have been told the News we expect, we ſhall have a ſevere Fit, but very ſhort:* All which happened true, for they roſe preſently from their Stools, and went out of the great Parlour into an inward Parlour, to ſee how their Mother did; and from thence into the Hall, to ſee their Siſter *Elizabeth*, who was ſitting by the Fire; and thence into the great Parlour, where they no ſooner came, but they all fell into their Fits again; and being carried to their Stools, began to repeat again, *I am glad, I am glad, none ſo glad as I:* And being asked, Why? they anſwered, That *Agnes Samuel* ſhould be brought from *Huntington* to their Father's Houſe; but they ſhould not hear *Agnes Samuel*, as they did her Mother, in their Fits, becauſe her Father ſhould ask her no Queſtions.

After they had all ſaid theſe Words, they fell into extream Fits, bowing their Bodies ſo that their Heads and Feet almoſt met together, their Bellies being higheſt, with great groaning; but in a little Time, rubbing their Eyes twice or thrice, they awaked, and were very well again; upon which the Spirits ſaying *We are gone*, Mrs. *Jane* anſwered, *Farewel and be hang'd.* Being asked how they had been theſe two Hours; they ſaid, They had been aſleep. And though they had dined before their Fits, yet they had forgot it, yet had no Stomachs to eat.

When *Agnes Samuel* was brought to Mr. *Throckmorton*'s Houſe, the Children continued for three or four Days without Fits at all: But when it was hoped that all was over, they fell freſh into their Fits again, and were as much tormented as in the old Woman's Time; and then the Spirits began

to

to accuſe the Daugher, as much as ever they did the Mother, and told the Children, that the Mother had given her Spirits over to the Daughter, who had bewitched them over again, and would handle them worſe than ever the Mother did. The Children ſhewed the ſame diſpoſition towards the Daughter as they had to the Mother, ſaying they cared not for her or her Spirits, what they could do to them; they truſted in God, who would deliver them out of their hands.

Soon after *Agnes Samuel* was brought to Mr. *Throckmortons* Houſe, Mrs. *Jane* the eldeſt Daughter, was brought home from *Tichmarch* Grove to *Warboyſe*; but to omit what ſhe ſuffered whilſt ſhe remained there, we ſhall particularly obſerve what happened at *Worboyſe*.

On *Friday* the Ninth of *Feb.* 1592. Mrs. *Jane* fell into her fits as uſual, complaining of great pain in her Legs, which had been ſore nine or ten Weeks before, being moſt of the time ſhe was at *Titchmarch* Grove. But now ſhe grew much worſe in her Legs, and for a fortnight before they were ſo full of pain, that ſhe could neither walk nor ſit, but only ly upon her Bed, or on Cuſhions by the Fire. Her Fit continuing all that Day, at Night the Spirit came to her, and talked as uſual with it, asking whence it came, what News it brought, with a great deal of diſdain. The Thing would not tell her whence it came, but that ſhe ſhould have very ſevere Fits for the future, worſe than ever; being in perfect Memory, and retaining all her Senſes. She anſwered, ſhe neither cared nor feared him, for God was on her ſide, and would protect her; upon which the Thing departed, ſhe continuing in her Fit moſt of that Night, till ſhe went to Bed.

The Tenth in the Afternoon ſhe lay groaning in her Fit by the Fire ſide, and ſuddenly was taken with a Bleeding at the Noſe, which ſurprized her very much, fearing ill News after it. When ſhe

had bled much in her Handkercheif, ſhe ſaid it was a good deed to throw it in the Fire and burn the Witch. After ſhe had talked thus, it appeared that the Spirit came to her; ſhe ſmiling and looking about her, ſaying, What is this in God's Name, that comes tumbling to me? it tumbles like a Footbal, it looks like a Puppit-player, and appears much like its Dame's old thrumb Cap. What is your Name I pray you ſaid ſhe? the Thing anſwered, his Name was *Blew*. To which ſhe anſwered Mr. *Blew* you are welcome, I never ſaw you before; I thought my Noſe bled not for nothing, what News have you brought? What, ſays ſhe, doſt thou ſay I ſhall be worſe handled than ever I was? Ha! what doſt thou ſay? that I ſhall now have my Fits, when I ſhall both hear and ſee, and know every Body; that's a new Trick indeed. I think never any of my Siſters were ſo uſed, but I care not for you; do your worſt, and when you have done, you will make an end.

After this ſhe was ſilent a while, but liſtning to ſomething that was ſaid, preſently called for *Agnes Samuel*, asking where ſhe was, and ſaying, that ſhe had too much Liberty, and that ſhe muſt be more ſtrictly looked too; for lately ſhe was in the Kitchen Chamber talking with her Spirits, and intreated Mr. *Blew* not to let me have any ſuch extream Fits when I ſpoke, heard, and knew every Body. But he ſays he will torment me more, and not reſt till Dame *Agnes Samuel* is brought to her End; ſo that now, ſays ſhe, to *Agnes Samuel*, who was juſt come to her, it will be no better with us till you and your Mother are both hanged. The Maid confeſſed ſhe was in the Kitchen Chamber and alone, but denyed that ſhe talked with Spirits, or knew any ſuch. Mrs. *Jane* bid her not deny it, for the Spirits would not lye. Soon after ſhe came out of this Fit, and complained of great pain in her Leggs, and being asked where ſhe had been,

and

and what ſhe had ſaid, ſhe anſwered, that ſhe had been aſleep, and ſaid nothing ſhe knew of, and wondered how her Hankerchief came to be ſo bloody, ſaying, ſome Body elſe had bloodyed it, and not ſhe, for ſhe was not uſed to bleed.

At Night when her Father and Mother roſe from Supper, ſhe fell into the Fit Mr. *Blew* threatned her with, being ſeverely twiſted in every Part; ſometimes ſhe would thruſt out her Arms ſo ſtrong and ſtiff, that it was impoſſible to bend them. Sometimes ſhe would ſo twiſt them backwards, that no Body could do the like by their natural Strength, crying out very pitifully; ſometimes ſhe complained of her Stomach, ſaying ſhe was very ſick, and offered to Vomit; ſometimes of her Head, or her Belly, never a Part being free from extream Pain, ſhe often calling upon God to think upon her, and to deliver her; ſometimes it would ſtop her Breath, and ſo long, that when ſhe fetched her Breath again, it would be with a deep and loud Groan; and being often asked how ſhe did, ſhe anſwered, very Sick, and full of Pain, ſaying, ſhe heard and ſaw all that was preſent.

She continued in this Condition about half an Hour, and as ſhe was complaining ſhe fell into her ſevereſt Fit, having her Mouth alſo ſhut up, being deprived of all manner of Senſe. And thus remaining quiet a while, ſhe fetched a great Groan, and then her Mouth being opened, ſhe ſaid, Here is a Rule indeed, I find you are as good as your Word with me; whence came you, or what News do you bring I pray you? The Thing anſwered, that ſhe muſt be worſe handled than all this; ſhe anſwered, God is above the Devil, and do what you can, you ſhall not be able to hurt me? But why do you puniſh me worſe than all my Siſters, having my Fits when I know every Body? Becauſe ſhe told Tales of their Dame, they ſaid, Who is your Dame ſaid ſhe, *Nan Samuel* replyed the

the Spirit. Thus in all their Talk, they would repeat the Spirits Anſwer, before they asked another Queſtion; ſays ſhe then, if *Nan Samuel* be your Dame, I will tell more Tales of her, and I hope to tell ſuch a Tale of her one Day, that ſhe will not be able to anſwer, nor you for her. The Thing anſwered, he would not puniſh her the more for it, ſhe ſaid ſhe cared not for that. Then ſaid the Spirit, when was *Smack* with you, another of the Spirits, ſhe anſwered, I know no ſuch fellow as *Smack*, you do ſays the Thing, and it is he that tells you all theſe things, but I will curſe him for it; do your worſt to me or him, I care not for you, ſays ſhe. Farewel ſays the Thing, do you bid me farewel ſays ſhe, farewel and be hanged, and come again when you are ſent for.

Soon after ſhe came out of her Fit, and was very ſick, and her Legs ſore. The next Day being Sabbath, ſhe was pretty well all the Forenoon; ſoon after Dinner Mr. *Throckmorton* of *Brampton* came into the Houſe, to ſee how the Children did, and ſtaying in the Parlour a while, Mrs. *Elizabeth* juſt as ſhe was coming in at the Door, fell into a Fit, which was a little ſtrange to the Gentleman. Says Mr. *Throckmorton* to the Gentleman, will you ſee a Wonder, ſays he, can I ſee a greater than this: To which he replyed, You ſhall ſee this Child brought out of this Condition, at the pronouncing of certain Words by a Maid in this Houſe; upon which he called for *Agnes Samuel*, and deſired her to ſay theſe Words: I charge thee thou Devil, as I love thee, and have Authority over thee, and am a Witch, and guilty of this Matter, that thou ſuffer this Child to be well at this preſent. Theſe Words were no ſooner ended, but the Child wiped her Eyes, and was as well as any of them. Whilſt the Gentleman admiring what paſſed, was talking with the Maid, and telling her ſhe could tell a pretty Tale for her

ſelf,

ſelf; Mrs. *Jane* ſtanding by fell preſently into her Fit, and the ſame Experiment was tryed with her, as with the other, and this anſwered exactly whenever any of them were in their Fits, it being foretold by the Spirit a Fortnight before, that whenever Mrs. *Agnes Samuel* repeated theſe Words, they ſhould be well.

But to return to Mrs. *Jane* who was Sick and full of Pain all that Day; when Night came, after Supper ſhe fell into her Fit as the Night before, being able to ſee, hear, and underſtand every thing that was asked of her; and having continued in this Fit ſome time, ſhe fell into her ſenſeleſs Fit, and being ſilent a while, and her Mouth ſhut, ſhe fetched a great Groan, and ſaid, whence came you Mr. *Smack*, and what News do you bring? The Spirit anſwered, that he came from fighting, ſaid ſhe, with whom? The Spirit anſwered with *Pluck*, where did you fight, I pray you, ſaid ſhe? The Spirit anſwered, in old Dames back Houſe, which ſtood in Mother *Samuels* Yard; and they fought with great Cowlſtaves laſt Night, and who got the Maſtery I pray you, ſaid ſhe? He anſwered, he broke *Plucks* Head, ſays ſhe, I wiſh he had broke your Neck alſo; ſaith the Spirit, is that all the thanks I ſhall have for my Labour? What, ſays ſhe, do you look for thanks at my Hands? I wiſh you were all hanged up againſt one another, for you are all naught, but God will defend me from you; ſo he departed, and bid her farewel. Being asked when he would come again, he ſaid on *Wedneſday* Night. He was no ſooner gone, but preſently came *Pluck* to her, to whom ſhe ſaid from whence come you *Pluck*, with your Head hanging down ſo? He anſwered juſt as *Smack* had told her. Then ſaid the Spirit to her, when ſaw you *Smack*? She anſwered, that ſhe knew no ſuch Fellow, yes ſays he, but you do, but you will not be known of him. It ſeems, ſays,

ſhe

ſhe, that you have met with your Match, and after ſuch like Expreſſions, he went away, and preſently ſhe came out of her Fit, and complained of Pain in her Legs.

The next Day ſhe was very ſick all Day, it being *Monday*, and in the Afternoon fell into a very ſtrange Fit, having loſt all her Senſes for about half an Hour; *Agnes Samuel* ſeeing the Extremity of which, ſeemed to pray earneſtly for her along with the reſt; and being asked whether it proceeded from Wantonneſs, as ſhe uſed to ſay, ſhe could not deny but it muſt proceed from ſome Supernatural Power. When the Fit was over ſhe was well, except the Pain in her Legs.

After Supper, as ſoon as her Parents were riſen, ſhe fell into the ſame Fit again, as before, and then became ſenſeleſs, and in a little Time opening her Mouth, ſhe ſaid, Will this hold for ever? I hope it will be better one Day. From whence came you now *Catch*, ſaid ſhe, limping? I hope you have met with your Match. *Catch* anſwered, That *Smack* and he had been fighting, and that *Smack* had broken his Leg. Said ſhe, That *Smack* is a ſhrewd Fellow, methinks, I would I could ſee him. *Pluck* came laſt Night, ſaid ſhe, with his Head broke, and now you have broken your Leg; I hope, ſaid ſhe, he will break both your Necks before he hath done with you. *Catch* anſwered, that he would be even with him before he had done. Then ſaid ſhe, Put forth your other Leg, and let me ſee if I can break that, having a Stick in her Hand. The Spirit told her, that ſhe could not hit him. Can I not hit you, ſaid ſhe? Let me try. Then the Spirit put out his Leg, and ſhe lifted up the Stick eaſily, and ſuddenly ſtruck on the Ground. You have not hurt me, ſaid the Spirit. Have I not hurt you, ſaid ſhe? No, but I would if I could, and then I would make ſome of you come ſhort Home. So ſhe ſeemed divers times to ſtrike at

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the Spirit, but he leaped over the Stick, as ſhe ſaid, like a Jack-an-Apes. So after many ſuch Tricks the Spirit went away, and ſhe came out of her Fit, continuing all that Night, and the next Day, very Sick, and full of Pain in her Legs.

At Night, when Supper was ended, ſhe fell into her ſenſible Fit again, which continued as uſual, and then ſhe grew ſenſeleſs, and after a little time, as uſual, fetching a great Groan, ſhe ſaid, Ha! Sirrah, are you come now with your Arm in a Sling, Mr. *Blew*? Who hath met with you I pray? The Spirit ſaid, You know well enough. She anſwered, Do I know well enough? How ſhould I know? Why, ſaid the Spirit, *Smack* and I were fighting, and he hath broken my Arm. Said ſhe, That *Smack* is a ſtout Fellow indeed, I hope he will break all your Necks, becauſe you puniſh me without a Cauſe. I wiſh, ſaid ſhe, that I could be once acquainted with him. We will be even with him, ſaid *Blew*, one Day. Why, ſaid ſhe, what will ye do? The Spirit ſaid, they would all fall upon him and beat him. Saith ſhe, Perhaps he cares not for you all, for he has broken *Pluck*'s Head, *Catch*'s Leg, and your Arm, now you have ſomething to do, you may go and heal your Arm. Yes, ſaith the Spirit, when my Arm is well, we will beat *Smack*. So they parted, and ſhe came out of her Fit, and complained of moſt Parts of her Body; ſo that ſhe ſeemed eaſier, while the Spirit was talking with her, than when ſhe came out of the Fit.

The next Day, which was *Wedneſday*, ſhe was very ill, and when Night came ſhe firſt fell into her ſenſible Fit, and then into her ſenſeleſs one, and after fetching a great Sigh, ſaid ſhe, whence came you Mr. *Smack*? He ſaid he was come according to his Promiſe on *Sunday* Night. Said ſhe, It is very likely you will keep your Promiſe, but

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I had rather you would keep away till you are ſent for; but what News have you brought? Said he, I told you I had been fighting laſt *Sunday* Night, but I have had many Battles ſince. So it ſeems, ſaid ſhe, for here was both *Pluck*, *Catch* and *Blew*, and all came lame to me. Yes, ſaid he, I have met with them all. But I wonder, ſaid ſhe, you could beat them, for they are very great, and you are but a little one. Said he, I am good enough for two of the beſt of them together. But, ſaid ſhe, I can tell you News. What's that, ſaid he? They will all of them fall upon you at once, and beat you. He ſaid he cared not for that, he would beat two of the beſt of them. And who ſhall beat the other two, ſaid ſhe, for there is one who hath been often ſpoke of, called *Hardname*, his Name ſtanding upon eight Letters, and every Letter ſtandeth for a Word, but what his Name is otherwiſe, we know not. The Spirit anſwered, That his Couſin *Smacks* would help him to beat the other two. There are alſo two other *Smacks*, as appears from the old Woman's Confeſſion. What, ſaid ſhe, will your Couſin *Smacks* help you? Is there Kindred amongſt Devils? I never heard of that before, God keep me from that Kindred.

A great deal of ſuch fooliſh Talk paſſed amongſt them, but at the laſt the Spirit ſaid, You ſhall have no more ſuch Fits as you have had. No, ſaid ſhe, that's well, but you can do nothing but lye. Why, ſaid he, will you not believe me? No, ſaid ſhe, ſhall I believe the Father of Lyes? But you ſhall find it true, ſaid he. She reply'd, If I do, I will believe you, but not before. I pray God it may be true, but whether it is or not, I care not a ruſh for you. No, ſays he, will you not thank me? Thank you, hang you and all your Fellows, for I will believe yo no further than I ſee you, nor do I care for any [illegible] you all.

This

This *Smack* hath often endeavoured to deceive her with fair Promiſes, that he would do any thing for her, if ſhe would but love him; but by the Aſſiſtance of God, ſhe always reſiſted and defy'd his Temptations.

At laſt, ſaid ſhe, You have often told me, that I ſhould ſcratch *Agnes Samuel*, when ſhall I ſcratch her? The Spirit told her that ſhe ſhould ſcratch her before the Aſſizes. What, ſaid ſhe, ſhall ſhe ſtand before the Aſſizes with a ſcratched Face? Yes, ſaid the Spirit, ſo it ſhould be. She ſaid ſhe would ſet it on whenſoever it ſhould be; and, ſaid ſhe, look you be as good as your Word in this, for I would fain ſcratch her; for whatſoever the Mother is, I cannot abide her now, and am ſick when I look upon her, and loath her Company. At parting the Spirit told her ſhe ſhould have no more Fits after the Aſſizes. No, ſaid ſhe, I am very glad of that. But, ſays the Spirit, if you have, Woe be to *Agnes Samuel*, for I will bring her to her End. Thus the Spirit left her, ſaying nothing of his return, and preſently ſhe came out of her Fit, and was better than commonly ſhe uſed to be, and the next Day was able to go upon her Legs, which ſhe could not uſe a Month before.

On *Monday* the Twentieth of *February* ſhe began to talk again, after ſhe had been an Hour in her Fit; having eaten her Supper in her Fit, on a ſudden ſhe ſaid, What are you come now? I thought you would have come no more, but where have you been ſaid ſhe? He anſwered, That his Couſin *Smack* and he had been fighting with *Pluck* and *Catch*, and had beaten them both very much, ſo that they durſt not come to her no more; but after a great deal of Talk, ſhe asked when ſhe ſhould ſcratch *Agnes Samuel*? The Spirit anſwered, That if ſhe ſhould ſcratch her now, her Face would be well before the Aſſizes, which muſt not be;

be; ſo ſhe bid him look to his Promiſe, for ſhe would keep her Nails for her. Yes, ſaith the Spirit, and ſhe was alſo conſenting to the Death of the Lady *Cromwell*. Like enough, I thought ſo, ſaid ſhe. Yes, ſays the Spirit, and to prove this to be true, whenſoever any Stranger ſhall come into the Houſe, you ſhall fall into a Fit, and if then *Agnes Samuel* ſhall come unto you and ſay, As I am a Witch and conſenting unto the Death of the Lady *Cromwell*, ſo I charge thee to depart, and let her come forth of her Fit, you ſhall be preſently well. So Mrs. *Jane* repeated the ſame Words after the Spirit, which were then ſet down in Writing. If it be ſo, ſaith Mrs. *Joane*, then I hope ſhe will be hanged at the Aſſizes as well as her Mother, and that Sir *Henry Cromwell* will look to the matter. At laſt the Spirit told her, that ſhe ſhould have her Fits upon the Aſſizes-Day, and all manner of Fits that ſhe ever had, but after that Day ſhe ſhould have no more; but if ſhe had, then Woe be to *Agnes Samuel*, for then I will make her pay for it.

On *Friday* following, as ſoon as Supper was ended, ſhe fell into her Talking Fit again, and on a ſudden ſhe ſaid, *Smack*, where have you been all this time? And how did it happen I talked not with you, having had ſo many Fits all this time? Saith *Smack*, I was not at Home, but now I bring you good News. What is that ſaid ſhe? You ſhall have no more Fits till this Day Seven Night, if you will riſe betimes to Morrow Morning, but if you do not, you ſhall have your Fit in the Morning; which ſhall continue all the Day to your Trouble. Then, ſaid ſhe, if riſing betimes will prevent it, God-willing, I will to Morrow Morning, which ſhe did, and had no Fit that Day. Then ſhe asked, Why ſhe ſhould have no more Fits that Week? The Spirit anſwered, That *Agnes Samuel* intreated ſhe ſhould have no more Fits this Week, as I loved her, but I love her not ſays the

the Spirit, yet you ſhall have no more Fits this Week, if you riſe betimes in the Morning. And why, ſaid ſhe, muſt I have my Fits if Strangers come? The Spirit anſwered, To bring her to Shame. But when did you talk with her, ſaid ſhe? Juſt now, ſaid the Spirit, in the Church Chamber. She will deny that, ſaid Mrs. *Jane*, when ſhe is asked about it. Yes, ſays the Spirit, ſo ſhe is obliged, and you muſt have one whole Week of ſick Fits before the Aſſizes. Muſt I, ſaid ſhe, for whoſe Soul? *Agnes Samuel* will have it ſo, ſays the Spirit. Let me know, ſays ſhe, when that Day will be. You ſhall know, ſaid the Spirit, this Day Seven Night, and what manner of Fits they ſhall be.

Before they parted, the Spirit asked how her Legs did. She ſaid, Well, Thanks be to God, why do you ask? He ſaid, Becauſe he was glad of it. Be glad for your ſelf, ſaid ſhe, and be not glad for me, for I thank not you for it, but God, who I truſt will deliver me in ſpight of you. Upon which he went away, and ſhe came out of her Fit, and continued well all the next Day, riſing betimes in the Morning.

On *Sunday* following, being the 25th of *February*, Mr. *Throckmorton*, of *Brampton*, who was the firſt Stranger that came to the Houſe, pay'd a Viſit; and in half an Hour after his coming, Mrs. *Jane* fell into her Fit, and had not long continued ſo, before *Smack* came to her, to whom ſhe ſaid, How comes it I have my Fit now, and you promiſed I ſhould have none before *Friday* next? He ſaid, She knew well enough. She ſaid, She did not. Then he told her, That Strangers were come, and ſhe muſt have her Fit to prove *Agnes Samuel* a Witch. The Spirit likewiſe told her, That there was a ſore ſick Week of Sick Fits to come yet. She ſaid, She hoped in God to deliver her.

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As ſhe ſat thus in her Fit, talking with *Smack*, one of her Siſters ſat by her, in a quiet Fit alſo, who ſuddenly ſaid to her, Siſter *Jane*, the Thing tells me you ſhall have a very ſore Fit by-and-by. And immediately ſhe fell into a very ſick and troubleſome Fit, ſwelling and heaving her Body, and groaning and crying out after the uſual manner. Then Mr. *Throckmorton* her Father, called for *Agnes Samuel*, and deſired her to hold the Child, for I think ſaid he, you are fitteſt to have the Trouble of it. After the Child had been in her Arms a conſiderable time, ſtrugling and very troubleſome, her Siſter, who was foretold of her ſick Fit, ſaid, Be of good Comfort, Siſter *Jane*, for the Thing tells me the worſt is paſt, and you ſhall be well by-and-by, for the Thing ſays, That *Agnes Samuel* is weary of holding you, and therefore you ſhall be well, which preſently proved true, for her troubleſome Fit ended, and ſhe continued quiet as before. Upon this, Mr. *Throckmorton* her Father, told his Couſin what his Daughter *Jane* had ſaid before, *viz.* That when any Stranger come ſhe ſhould fall into her Fit, and then if *Agnes Samuel* ſhould ſay ſuch Words, ſhe ſhould come forth of it to prove her a Witch, which his Couſin deſired him to try. Upon which the Child's Father bid *Agnes Samuel* ſay after him, Even as I am a Witch, and conſented to the Death of the Lady *Cromwell*, ſo I charge the Spirit to depart, and let her be well. The Maid began, but either could not, or would not ſpeak them plain, but would always ſay, Conſenting to our Death of our Lady *Cromwell*, and would not with repeating the Words three or four Times over, ſpeak them plain; ſo that ſhe that was in her Fit, ſaid, Here is ſomething telleth me that ſhe will not ſpeak them right. At laſt, with much ado, ſhe ſpoke them, and preſently ſhe came out of her Fit, and was very well. The ſame Words were uſed to another in a Fit, and likewiſe prevailed.

The

The next Day at Dinner, Mrs. *Elizabeth* being into her Fit, was pointed to ſay Grace, and when ſhe had half gone through it, preſently her Mouth was ſhut up, that ſhe could not finiſh it. Then Mr. *Throckmorton* called for *Agnes Samuel*, and deſired her to charge the Spirit to open her Mouth again, that ſhe might finiſh her Grace, which ſhe did, and the Child went through to the end of it. Then Mr. *Throckmorton* endeavoured to teach *Agnes Samuel* a ſhort Grace, and though the Children told her it, two or three times a Day, ſhe could not learn it.

On *Thurſday* following, Mrs. *Mary*, who had been well ever ſince the Seſſions Day at *Huntington*, was ſomewhat uneaſie in the Morning, and about Nine-a-Clock fell into a great trembling and quaking, and could not hold a Joint of her without any known Cauſe. Soon after ſhe fell into a very troubleſome Fit, which held half an Hour, and at the laſt growing better, ſhe ſaid, is it true? Do you ſay, this is the Day that I muſt ſcratch the young Witch? I am glad of it, I will pay her home both for my ſelf and Siſters. Mr. *Edward*, and Mr. *Henry Pickering*, and ſeveral others ſtanding by, cauſed the Maid to be brought into the Chamber where the Child was, to ſee what would be the iſſue of it, knowing the Maid was able to keep her ſelf from ſcratching, if three ſuch as the Child ſhould ſet upon her. As ſoon as the Maid came into the Chamber where the Child was, ſhe cry'd; Art thou come, thou young Witch, who hath done all this Miſchief. *Agnes Samuel* ſeemed to ſtand amazed at theſe Words, not being accuſtomed to hear ſuch Expreſſions from the Child, ſo one in the Company deſired her to take her in her Arms, and carry her down, for her Legs were taken from her.

Mrs.

Mrs. *Mary* let her take her up very quietly in her Arms, and claſped her Hands about her Neck; but as ſhe began to lift her up, ſhe fell a ſcratching her ſo eagerly and fiercely, to the Amazement of thoſe that ſtood by, ſaying, I will ſcratch you, you young Witch, and pay you home for puniſhing me and my Siſters; the Thing tells me I ſhould have had no more Fits, but been well, but for you. The Maid ſtood ſtill holding down her Head (for the Child kneeled upon her Knees) and cried out pitifully; yet either would not, or could not once pluck away her Head. Nay, ſays the Child, I know you cry, but the Spirit ſaid I ſhould not hear you, becauſe I ſhou'd not pity you; and it is he that holdeth you that you cannot get away from me.

The Child ſcratched till the Skin came off the Breadth of a Shilling, but no Blood, but Water. At laſt the Maid brought her down into the Parlour, where the Child ſitting a while on her Stool, ſeemed to be very ſorry, and ſaid, I would not have ſcratched *Nan Samuel* ſo; but the Thing bid me do it, and forced me to it, ſtretching forth my Arms, and ſtraining my Fingers, whether I would or not, and made me ſcratch her, which indeed appeared to be contrary to the Nature of the Child. The Child continued in her Fit till an Hour after Dinner, and when ſhe was out would not believe what ſhe had done till ſhe ſaw her Face, and then cried and was ſorry for it.

The next Day, being *Friday*, Mrs. *Mary* was in a very mild Fit all the Morning, and a little before Dinner, ſaid to her Siſters that were in their Fits, I am glad, and very glad, but would not tell why. Preſently ſhe ſaid to the Thing that ſtood by her, but I know you will lye to me as you have often done. Nay, ſays the Thing, I uſe not to lye: Nor do, ſaid ſhe, Who are you, pray? The Thing anſwered, *Smack*. What, ſays ſhe,

ſhe, are you that *Smack* that uſes to come to my Siſter *Jane*, and tells her ſo many things? Yes, ſaid he, adding that he never told her Siſter *Jane* any Lye yet, neither was this a Lye that he told her now: Then Mrs. *Mary* told her Siſters, all of them being in their Fits, what *Smack* told her, which was that after Dinner ſhe ſhould come out of her Fit, and never have any more, becauſe ſhe had ſcratched *Agnes Samuel*, which happened accordingly.

The ſame Day, being the Second of *February*, Mrs. *Jane* fell into her Fit, being in Bed, and it ſeemed *Smack* had been with her, and told her ſomething, which he afterward declared to her Siſters being in their Fits; and going down into the Parlour to them, when ſhe had ſate a while by the Fire, ſhe ſpoke to ſomething by her; I will not look on you, for you never come but you bring ill News; for I was ſick the laſt time you were here, and I wonder who ſent for you? The thing anſwered, You were ſick the laſt time I was here, but now you ſhall be much worſe. Do your worſt, ſaid ſhe, for God will preſerve me. I fear you not. I wonder, ſaid ſhe, how your Leg doth? I think *Smack* ſpoke with you when he broke your Leg. Said he, I pray you don't tell *Smack* that I was here. Do you pray me, ſaid ſhe, I do not know that *Smack*, but if I did, I would tell him that he might break your Neck too. The thing anſwered, Yes, you know him well enough, for you made him break my Leg; but I would not for any thing that he ſhould know that I was here, ſaid the Thing; but I will make you pay for all this Week that comes in. Will you, ſaid ſhe, I will lay with you what you will, that I ſhall not be ſick this Week if I will, for one thing I know. Said he, I know very well that *Smack* was with you this Morning; but do both of you what you can, you ſhall have a ſick Week of it, and that you

you ſhall find; for you ſhall be ſo ſick next Week, that your Body ſhall be ſore all the Week after, for I will courſe you as well as *Smack* hath courſed me. Why ſaid ſhe, do you revenge your ſelf upon me and not upon *Smack*. He ſaid he durſt not deal with him, for he was too hard for him.

After a little Silence, ſhe asked her Siſters if they did not ſee *Catch*, who talked with her juſt now, they ſaid No. Then perhaps he is gone ſaid ſhe, for I cannot ſee him. Then ſhe began to talk ſoftly with them, as if no Body ſhould hear, ſaying, this Morning *Smack* was with her, and told her, ſhe would have a very bad Week the next Week, which he could not help; but he had ſo beat *Pluck*, that he will never come at me again; and if he doth, he ſays, he will kill him; but he ſaid, if you will go to ſome Friend's Houſe, and ſtay all the Week, then you ſhall be well; but I told him I had no Friend's Houſe to go to, nor to none I would go, do what he would: Then he deſired me to go to *Sommerſon*, a Town two Miles from *Warboyſe*, where ſhe had been very well with an Uncle of hers; but ſaid ſhe, I wonder how he knows *Sommerſon*, I think he knows all the Country round; but I told him I would not once ſtir my Foot for him, do what he could. Then they asked when *Smack* would come again; ſhe ſaid, he told her he would come again after Supper. In the mean time ſome Strangers came in who were deſirous to ſee her out of her Fit, which was upon the Account of *Agnes Samuel*, as ſhe was charged with being a Witch, and conſented to the Death of the Lady *Cromwell*.

At Night a little before Supper ſhe fell into her Fit again, and ſo continued till Supper was ended. When the Company was riſen from the Table, and ſet by the Fire, *Smack* came to her again, and told her that ſhe could not avoid thoſe Fits next Week, except ſhe would go from home. She told

told him ſhe would not, and bid him do his worſt. Then ſaid he, when was *Catch* with you? Said ſhe to Day, and threatned to puniſh her ſtrangely next Week with ſick Fits, he ſaid, becauſe I had cauſed you to break his Leg; but I hope you will break his Neck, and ſome Body will break yours, for you are all naught. *Smack* ſaid he would courſe *Catch* for it, and would warrant he would never come again to her, when he had done with him. Then, ſaid ſhe, tell me when my Fits begin, and when they ſhall end? He ſaid, that on *Monday* Morning they wou'd begin and end that Day ſeven Night in the Morning. You will have a Week I ſuppoſe then ſaid ſhe? Yes, ſays he, and you will be ſore of your your Body next Week after.

On *Saturday*, which was the next Day, ſhe had ſeveral Fits, and was brought out of them by *Agnes Samuel*'s Charge, and ſo on the *Sunday*.

On *Monday*, when her troubleſome Fits were to begin, in the Morning ſhe grew very ſick and uneaſie, and had her Senſes all the Week; Mrs. *Elizabeth* too was troubled this Week with very ſudden and extraordinary Fits, her Body being more ſeverely twiſted than of ſeveral Months before, which made us conclude ſomething more than ordinary was a working, it being impoſſible ſhe ſhould bear ſuch violent Paſſions long.

On *Saturday* the Tenth of *March*, as ſhe ſat at Supper it ſeemed, by the Motion of her Hands and Head, and her Humming, as if ſhe had a Mind to ſpeak to ſomething on the Table, but her Mouth was ſhut up; then ſhe lamented ſadly, but could not expreſs her Grief. Soon after ſhe fell into ſo troubleſome a Fit, that ſhe could not ſit on her Stool; then *Agnes Samuel* was deſired to hold her, which ſhe did, and in a little time ſhe began to grow more quiet. And her Siſter *Grace* was more troubled than ſhe was, ſo ſhe ſet down

down the one, and took up the other; and as ſhe was holding Mrs. *Grace* in her Arms, Mrs. *Elizabeth*, who ſat hard by her, ſaid on a ſudden, with a great deal of Anger, now I can ſee the young Witch in my Fit, which I never could do before in a Fit. The Company wondered to hear the young Child call the Maid a Witch, who never before gave her or her Mother, or any Body elſe, an ill Word, either in or out of her Fit, and therefore concluded ſomething extraordinary was a working; then ſhe ſaid, my Siſter *Jane*'s Devil told me as I ſat at Supper, that I muſt ſcratch the young Witch. As ſoon as ſhe had ſaid ſo, ſhe ſlipped from the Bench and fell upon her Knees, for ſhe was not able to ſtand, and caught the Maid by the Hand that ſtood next to her, and which was holding her Siſter, and ſcratched one of her Hands violently, and ſaid it was ſhe that had bewitch'd her and her Siſters, or they had been well long before; O thou young Witch! O thou young Witch! Fie upon thee, fie upon thee; who ever heard of a young Witch before.

When ſhe had breathed a while, ſhe fell upon her again, and ſaid this was her Siſter *Jane*'s Devil that uſed not to lye that bid her ſcratch her; for ſaid ſhe, I would not have ſcratched you, and it is againſt my Will; but the Devil makes me ſcratch you, and holdeth forth my Arms, and bends my Fingers, otherwiſe I would not do it, as I am now my ſelf. All this while the Maid held the other Child ſtill in her Arm, never offering to pull her Hand away from her, but cryed out ſadly, deſiring the Lord to pitty her.

Then one that ſat by deſired her to ſpeak, whether ſhe thought the Child ſcratched her of her own accord or not; ſhe anſwered, ſhe thought not; nay, ſays ſhe, I know ſhe did not, and that it is not her own Mind to ſcratch me thus. When the Child was weary of ſcratching the ſecond Time,

Time, ſhe put out her Hands, and ſaid, Look you here, the Devil ſays I muſt ſcratch her no more now, for my Fingers are bent out ſo ſtraight that I cannot bend them, which appeared when ſhe held out her Hand. Then ſhe rubbed her Hand upon the Maid's Hand that bled little, and wiped the Blood upon her own Hands, which ſhe did often whilſt ſhe talked with her.

Preſently, when the Scratching was ended, the Child began to weep, and crying, ſaid to the Maid, I would not have ſcratched you, but the Devil made me whether I would or not: Oh that you never had deſerved to be thus uſed, complaining as if ſhe had done ſome great Offence.

When this weeping Fit was over, ſhe began to exhort her, raiſing her voice with ſo much deſire for her Amendment, that the like was never heard out of a Childs Mouth. Oh, ſaid the Child, that thou hadſt Grace to repent thee of thy Wickedneſs, that thy Soul might be ſaved, for thou haſt forſaken thy God, and given thy ſelf to the Devil. Oh. Oh! that thou hadſt known what a precious thing thy Soul was, thou never wouldſt have given it to the Devil. Thou hadſt need to pray Night and Day for Gods Favour again, otherwiſe thy Soul ſhall be damned in Hell for ever. Thou doſt often pray here at home when we pray, and likewiſe at Church, but thou prayeſt in vain, becauſe thou prayeſt not with thy Heart; but I will pray for thee with all my Heart, and I will forgive thee, and deſire all my Siſters, and all my Friends to forgive thee, if thou wilt confeſs thy Fault; but thou haſt a hard Heart, and the Devil holdeth thy Heart, and will not ſuffer thee to confeſs it; but thou muſt confeſs it, whether thou wilt or no, when thy Time is come: But Oh! that thou wouldſt now confeſs it, that thy Soul might be ſaved.

When she used these Words, she would repeat them at least three times over, with so much Earnestness, and never leave expressing them as long as her Breath would serve. Then she would tell her, my Sister *Joan*'s Devil standeth here before my Face, and points with her Finger to the Place, and telleth me that thou shalt one Day confess it, or else thou shalt be hanged; for before thou dost confess it, or be hang'd, we shall not be well; but if thou wilt now confess it, we shall be presently well; therefore defie the Devil and confess it, that God may forgive thee and thy Soul may be saved.

If thou wouldst think of the Torments of Hell, and that thou must burn in Hell Fire, except thou dost confess and repent, thou wouldst not stand so strictly in the Denial of it as thou dost; but thou art a wicked Child, and hath been a Witch this four or five Years and more; thou hast done more Mischief than to me and my Sisters; thou hast killed my Lady *Cromwell* and more, the Devil that standeth here telleth me so; and thou wouldst have killed my Sister *Joan* in this sick Week, but God will not let thee: What a wicked Heart hast thou, that nothing will content thee but our Death?

Thou and thy Father were the Cause, said she, why thy Mother did deny what she confessed; she was in a good way, and if your Mother's Soul be damn'd, you and your Father must answer for it. Your Mother had confessed and was sorry for her Naughtiness, and every Body would have forgiven her, and prayed for her. Oh! that she had never gone home, that her Soul might have been saved: Thy Mother is a Witch, thy Father is a Witch, and thou art a Witch, and the worst of all, thy Mother would never have done so much Hurt as she hath, done but for thee, and so the Devil hath told me.

Oh!

Oh! that thy Father were now here, for the Devil ſays that I ſhould ſcratch him too, he is a Witch and a naughty Man. Oh! that he were here that I might ſpeak to him. Then Mr. *John Pickering* and Mr. *Henry Pickering* were deſired to ſee if they could perſwade the old Man to come to the Houſe, which they doubted he being a churliſh man; however they went, and were not twenty paces from the houſe before they ſaw him comeing as faſt as he could towards it, and watching him in, followed him.

When they were come into the Hall, near the Parlour door, where the Child was, the Child cried out, he is come, he is come, I will go and ſcratch him; and preſſed forwards on her knees towards the Parlour door, though ſhe was in ſuch a part of the Parlour that ſhe could not ſee into the Hall, and therefore could not ſee the Man. Then Mr. *Dorrington*, who was preſent, ſtopped her, and cauſed him to be called into the Parlour; when he came in ſhe ſtill preſſed towards him and ſaid, I muſt ſcratch him, I muſt ſcratch him, but preſently ſtopped, and ſaid, I muſt not ſcratch him, ſhewing her fingers cloſe ſhut up together. If he had come here juſt now, ſaid ſhe, the Devil ſaid I muſt have ſcratched him, but now I muſt not.

Then Mr. *Throckmorton* asked him why he came to the Houſe, he anſwered, that he heard his Daughter was ſick. Mr. *Throckmorton* and Mr. *Dorrington* then asked him who told him, but he ſaid, he would not tell them; but at laſt he ſaid, that his Brothers Daughter came to the Houſe and told him, that ſhe ſaw Mr. *Dorrington* and Mr. *Throckmortons* Man come to this Houſe together, and then thinking there was ſomething to do about his Daughter, he came to ſee what was the matter; but this they thought could not bring him, ſince before he would not come without a Precept from the Juſtices.

The Child ſtill continued to cry out upon him, and ſaid, that he was a naughty Man and a Witch, and but for him and his Daughter his Wifes Soul might have been ſaved; and repeated a great deal to him, of the Exhortations ſhe gave his Daughter, adviſing him to prayer, and to ask forgiveneſs. But he was ſo rude and loud, that the Child could not be heard, and told her and the reſt of the Company, that they lyed in calling him a Witch; and ſaid the Child was above ſeven years old, though indeed not twice ſeven; but he would not be ſilent, nor hear her till obliged to it by her Father, though the Child could not hear him or anſwer to any of his Speeches, nor did ſhe ſtop ſpeaking for his talking, in any thing ſhe deſigned to ſay to him; but though ſhe could not hear him, yet ſhe ſaw him and his Daughter, and none elſe in the Company.

When the Child had thus exhorted the Father and the Daughter for an hour and a half, Mr. *Throckmorton* told *John Samuel* that his Daughter *Agnes*, by a Charge which he had, commanded the Spirits to depart from his Children, and they had departed; he therefore deſired him to uſe the ſame Words which his Daughter before had uſed, to ſee what would come of it; he ſaid he would not, neither ſhould any make him ſpeak them, nor would he be brought to it for any thing. Then Mr. *Throckmorton* told him, that ſince he came to his Houſe unſent for, he ſhould not go away till he had ſaid them, as long as the Child continued in her Fit, if it were a Week firſt. Then Mr. *Dorrington* to encourage him ſpoke the Words before him, as did alſo two or three of his Neighbours, but he would not be perſwaded, till he ſaw Mr. *Throckmorton* was reſolute, not to let him depart till he had ſpoken them; the Words were, *As I am a Witch, and conſenting to the Death of the Lady* Cromwell, *ſo I charge the Spirit to depart from Mrs.* Eliz-

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beth Throckmorton *at this preſent, and to ſuffer her to be well.* The Man had no ſoone ſpoken the Words but the Child aroſe, and was very well, wondring to ſee ſo much Company there. Then the Child was asked if ſhe knew of any thing that was done or ſaid, and ſeveral Particulars were named to her, but ſhe knew of no ſuch thing, ſaying ſhe had been aſleep, and was ready to weep, becauſe they had charged her with ſuch things. The Company then departing ſhe went to Bed very well.

In the next place, we ſhall relate how Mrs. *Joan Throckmorton* was handled in the ſick Week that wasthreatned by the Spirit. On *Sunday* Night ſhe went to Bed very well and merry, but in the Morning when ſhe waked, ſhe complained of every part of her Body, ſaying, That ſhe was very full of Pain, eſpecially in her Head and Stomach, and that there was ſomething under her Sides that twitched her, that ſhe could not fetch her Breath. All that Day, as well as the Week following, ſhe was ſtrangely tormented, crying out of Pain in every part of her; her Stomach was taken from her, ſo that all the Week ſhe eat ſcarce enough to ſuſtain Nature; her Legs were very ſore and full of Pain, having little or no uſe of them all the Week; her Hands were continually cold and benumbed; but her greateſt and continual Pain lay in Head, which mightily diſturbed her Reſt, ſhe doing nothing but cry and groan all Night, moſt part of the Week.

Beſides this continual Pain, ſhe had ſeveral Fits every Day, as well as in the Night, ſo violent, that one would ſcarce have thought it poſſible for her to eſcape with her Life; for ſhe would lie upon her Bed ſcrieking and ſtarting for an Hour together, and ſometimes four or five, without any Intermiſſion; ſometimes ſhe would lie as in a Swoon or a Trance, holding her Breath a quarter

of an Hour or longer; ſo that one could not perceive that ſhe breathed at all, yet at laſt ſhe would riſe up with her Belly, and fetch a deep Sigh, and ſo loud and doleful a Groan, as if ſhe had been dying, which ſort of Fit was cuſtomary Night and Day, and held her the longeſt of any other, and always the longer when any of her Friends ſtood by and endeavoured to comfort her; ſometimes it would riſe up into her Head, and there reſting a while, it would raiſe up her Body and her Head very ſtrongly, till ſhe almoſt ſtood upright; and with ſo much Strength, that no Body could hold her down. In which Fit ſhe deſired to have her Head holden, otherwiſe ſhe ſaid it would tear it in Pieces; and always a little before ſhe felt the Fit coming, ſhe would cry hold; and all the while ſhe was riſing with her Body, it would hold her Breath, until ſhe came to the higheſt, and then ſhe would fetch a great Groan, and falling down ſuddenly, would ſettle her ſelf in the Chair again; and though ſhe was all the Week in this continual Danger, and was at the Point of Death every Hour, yet on *Saturday* all Day, eſpecially in the Night, ſhe was in the greateſt Hazard, no Body expecting her Life, the Fits were ſo extremely violent and dangerous; yet before Morning it pleaſed God to give her ſome Eaſe, though as the Devil had told them before, *Nan Samuel* would have had him to have killed her this Bout, as ſhe did the Lady *Cromwell*. And one thing obſervable was, that all the Week long ſhe had her perfect Senſes, as the Spirits foretold; but though ſhe could always hear, yet her Breath was ſo ſtopped, that very often ſhe was not able to ſpeak. And another thing was, that ſhe could never abide the Company of *Nan Samuel* all that time, being alalways more grievouſly tormented while ſhe ſtayed.

When

When the Week was ended, and *Monday* Morning came again, ſhe ſaid, ſhe felt her ſelf reaſonably well, and all that Day had no Fit at all, but complained that ſhe was ſore in her Body and in her Legs, as if ſhe had been beaten. All the next Week ſhe continued pretty well, yet not without many Fits, and great Soreneſs in her Legs, eſpecially towards Night, as it was common to them all to be worſe againſt Night.

On *Monday* after that, which was the 19th of *March*, *Smack* came to her again, and ſhe preſently ſaid, I truſt one Day God will revenge me on you, and all your Company, for puniſhing me thus, and all my Siſters. Why, ſaid he, had you a ſick Week of it? It is no matter to you, ſaid ſhe. Why, I told you, ſaid he, I could not help it, except you would have gone abroad to ſome Friend's Houſe. Go you, ſaid ſhe, whither you will, and do what you can, I will not ſtir my Feet out of Doors for your Pleaſure; I know you would kill me if you could, and you uſe all the Means you can to kill me and my Siſters, but I truſt God will not give you leave; and if he does, I ſhall be content rather than live in this continual Pain. You have often told me, I ſhould ſcratch the young Witch before the Aſſizes, now tell me when ſhall it be; for I would fain ſcratch her, I cannot abide her of late, whatever is the matter. God, I think, hath ſet my Heart againſt her, for I cannot eat my Meat if I ſee her, it goes ſo much againſt my Stomach. But tell me, ſaid ſhe, what Day I ſhall ſcratch her; He told her, it ſhould be two or three Days before the Aſſizes. Tell me, ſaid ſhe, on which Day it ſhall be? On *Monday*, ſaid he, which is this Day Fortnight. Well, look that it be, for I will keep my Nails unpared for her. I will ſcratch one Side for my ſelf, ſaid ſhe, and the other for my Aunt *Pickering*, who was one of the Twelve that were bewitched,

Wife to *John Pickering*, of *Ellington* in *Huntington*. Well, ſaid Mrs. *Joan* to *Smack*, I will lay it on whenever I ſcratch, that all the World may ſee that ſhe is a Witch. Saith *Smack*, They that think otherwiſe of her, are deceived, and I will prove it. How will you prove it, ſaid ſhe? By compelling you to ſcratch her. Will you compell me? Then I will not ſcratch her. But you ſhall ſcratch her, ſaid he, ſo they had many Words about it. At laſt, ſhe ſaid ſhe had a good mind to ſcratch her, but would not if ſhe could otherwiſe chooſe. *Smack* ſaid that ſhe muſt ſcratch her as well as the reſt had done, and that there were two more beſides her to do it.

When they had ended their Talk, ſhe called for *Agnes Samuel*, and ſaid ſhe ſhould not come out of her Fit till ſhe had charged the Spirit to depart, which the Maid did, and ſhe was preſently well.

Within two Days after, Mrs. *Grace*, as ſhe ſat in the Maids Arms, in a very troubleſome Fit, ſuddenly fell a ſcratching the Maid's Hand, very fiercely, but was not able to ſpeak, her Mouth being ſhut up, yet ſhe groaned and wept, as if ſhe had been doing ſomething againſt her Will; but her Nails were ſo ſhort, and her Strength ſo ſmall, being youngeſt of all, that ſhe could not raiſe the Skin upon the back of her Hands. Several Things were remarkable in this Child, as her Mouth being generally ſhut up during the Fit, yet ſhe had a great many, and was ſcarce ever clear of them, and hath ſet whole Days in her Chair, or on her Stool, groaning and lamenting.

The 25th of *March* at Night, when Supper was ended, Mrs. *Joan* fell into her Fit, having had many that Week; but *Smack* never came to talk to her till now. And it ſeemed that he talked to her a good while before ſhe would liſten to him, or give him an anſwer, yet by her Countenance and Geſture it might be perceived, that ſomething talked to

to her; for ſhe would turn away her Face, and ſhake her Head, as if ſhe liked not of it. On a ſudden ſhe ſaid, Go to, if what you ſay be true, let us ſee what you will do. So Mrs. *Joan* called for her Siſter *Elizabeth*, who was in her Fit too, and told her that *Smack* was come, and will tell her a great deal before *Nan Samuel*'s Face: *Smack*, ſaith ſhe, calleth her nothing but young Witch to begin with, very likely he is angry with her. Therefore ſhe called for *Nan Samuel*, and told her, that ſhe muſt be preſent and hear what *Smack* would ſay to her, yet, ſaith ſhe, I cannot hear you, but I can ſee you. By-and-by ſhe ſaid, That *Smack* ſaith you muſt ſay theſe Words, and I ſhall preſently come out of my Fit, but I ſhall fall into it again, and ſhall have many Fits to Night, and come forth of them again, at your Words; the Words which the Maid muſt firſt ſpeak, are theſe; As I am a Witch, and would have bewitched Mrs. *Joan Throckmorton* to Death in her laſt Week of great Sickneſs, ſo I charge the Spirit to depart, and to ſuffer her to be well at this preſent. And as ſoon as they were expreſſed, Mrs. *Joan* came out of her Fit, and was well, and being ready to ariſe, ſhe ſuddenly fell down into her Fit again; ſo reſting the while, ſhe ſaid to her, The thing ſays that you muſt ſay, As I am a Witch, and have bewitched Mrs. *Pickering* of *Ellington*, ſince my Mother hath confeſſed, ſo to charge the Spirit to depart from me, and I ſhall be well, for the Thing ſays, That my Aunt *Pickering* would have been well before this time, had not you bewitched her again ſince your Mother confeſſed. Alas! ſays ſhe, poor Aunt *Pickering*, how have you deſerved this Uſage? And then ſhe began to weep for her, which moved Tears in thoſe that ſtood by; after ſhe had done weeping ſhe wiſhed the Maid to uſe that Charge, upon the uſe of which ſhe was well, but was ſoon in the Fit again. Then, ſaith Mrs. *Joan* to the

Maid, The Spirit ſaith that you muſt ſay, As I would have bewitched Mrs. *Joan Throckmorton* lame, ſince I could not bewitch her to Death, as I would have done in her laſt Week of her great Sickneſs, ſo charge the Spirit to depart from me, and I ſhall be well, and preſently fall into my Fit again, all which was preſently done, and found true.

Then ſaid Mrs. *Joan*, the Spirit ſays you have bewitched all my Siſters overagain, ſince your Mother confeſſed, or elſe they had been now well; and to prove this to be true, you muſt charge the Spirit to depart from me, as you have bewitched them all ſeverally, and I muſt have ſo many ſeveral Fits, and run out of them at your ſeveral Charges. So the Maid began with them one after another, ſaying, As I have bewitched Mrs. *Mary Throckmorton* ſince my Mother confeſſed, ſo I charge the Spirit to depart from you, and after went to the reſt of the Siſters; ſo Mrs. *Joan* had four ſeveral Fits, and came out of them at four ſeveral Charges, which the Maid uſed to her. Then ſaid Mrs. *Joan*, the Spirits ſay, That now I alſo muſt ſtart and ſtruggle, and be pained in my Body as well as my Siſter *Jane* is, whenſoever you ſhall name God, or Jeſus Chriſt, or any good Work, though I cannot hear you, yet he doth hear you, and he will make me ſtart. Then Mr. *Throckmorton*, with others that were in Company, perceiving the Spirit to be willing to declare ſo many things of the Maid, deſired her in the Name of God to anſwer her to certain Queſtions, which ſhe ſhould ask, and not to lye. The Maid gave their Charge to the Spirit, and the Spirit told Mrs. *Joan*, the young Witch chargeth me to tell the Truth in certain Queſtions that ſhe ſhall ask me; I ſaid, Mrs. *Joan*, and ſee that you do tell the Truth, and not lye in any one thing: The Spirit anſwered, That he does not uſe to tell ſo many Lyes as the young Witch does; which Words Mrs. *Joan* repeated

peated over after the Spirit. Then ſaid Mr. *Throckmorton* to the Maid, Charge the Spirit to tell you, in what part of your Body Mrs. *Joan* ſhall ſcratch you; which the Maid did, and the Spirit ſaid to Mrs. *Joan*, The young Witch would know in what part of her Body you ſhall ſcratch her. Yes, ſays Mrs. *Joan*, in what part of her Body ſhall I ſcratch her? The Spirit anſwered, You ſhall ſcratch her on the Face, the right Cheek for your ſelf, and the left for your Aunt *Pickering* of *Ellington*. Then ſaid Mrs. *Jane*, I'll ſurely ſcratch the left Cheek well for my Aunt, if that will do her any good, whatever I do for my ſelf. Yes, ſaid the Spirit, do ſo; and the young Witch had as good take it patiently at firſt, for you ſhall have your Pennyworth of her before you have done. Then the young Maid was deſired to ask the Spirit whether her Mother would confeſs at the Aſſizes, all that ſhe had already confeſſed. The Spirit anſwered, Yes, if ſhe have no evil Counſel, and confeſs that this young Witch her Daughter is a worſe Witch than her ſelf; for, ſaith the Spirit, when the old Witch had bewitched the Lady *Cromwell*, and would have unbewitched her again, and could not, ſhe put it to her Husband, and bid him help her; and when he could not, ſhe put it to this young Witch her Daughter; and when ſhe could not help her neither, then ſhe counſelled her Mother to kill her.

And to prove, ſaith the Spirit, that all this is true, Mrs. *Joan*, whenever any Strangers come to this Houſe, before the Aſſizes, you ſhall fall into your Fits, and you ſhall have three ſeveral Fits, and ſhall come out of them at three ſeveral Charges by the young Witch. The firſt Charge that ſhe muſt uſe is, As ſhe is a Witch, and a worſe Witch than her Mother, in conſenting to the Death of the Lady *Cromwell*, ſo I charge the Spirit to depart, and you ſhall be well. The ſecond is,

That

That as ſhe hath bewitched Mrs. *Pickering* of *Ellington* ſince her Mother confeſſed. And the Third is, As ſhe would have bewitched Mrs. *Joane Throckmorton* to Death, in her laſt Week of great Sickneſs, after which you ſhall be well; ſo the Maid uſed theſe three ſeveral Charges to Mrs. *Joane* at that Time, and ſhe came out of three ſeveral Fits, and preſently fell into her Fits again.

Then the Maid was deſired to ask the Spirit, whether Mrs. *Jane* ſhould have theſe Fits before my Lord Judge, if ſhe were carried to the Aſſizes; ſhe asked the Queſtion, and the Spirit ſaid ſhe ſhould have all the Fits that ever ſhe had. Then ſhe was deſired to ask whether Mrs. *Jane* ſhould have any more Fits after the Aſſizes; to which the Spirit anſwered, That neither they nor none of the Kindred would be able to hurt them after that time. Then the Spirit was asked the like Queſtion in relation to her Siſters, but he ſaid their Spirits muſt anſwer thoſe Queſtions. Then it was asked, how many Spirits her Mother had, to which it was anſwered Nine at the firſt, naming them all ſeverally. He ſaid further, that ſhe had them of an old Man who was now dead, but his Name he would not tell. Three of theſe Spirits were named *Smacks*; the Fourth, *Pluck*; the Fifth, *Blew*; the Sixth, *Catch*; the Seventh, *White*; the Eighth, *Callicot*; and the Ninth, *Hardmane*. Mrs. *Jane Throckmorton* had the firſt of the *Smacks*; Mrs. *Mary* had his Couſin *Smack*; Mrs. *Elizabeth* had the other *Smack*; Mrs. *Jane* had *Blew*; Mrs. *Grace* had *White*; and the old Woman had *Hardmane*, ſtill with her in the Jayl and what was become of the reſt he could not tell. Then the Maid asked, Whether the old Woman did reward them with any thing, or no: The Spirit anſwered, That ſhe did, with Blood from her Chin. Then Mrs. *Jane* asked the Spirit, Whether *John Samuel* was a Witch, or no; the Spirit anſwered that he

was

was, and would be a worſe than either of them, when they two were hang'd; for then all the Spirits would come to him: For, ſaith the Spirit, he hath already bewitched a Man and Woman; and to prove this, if the young Witch ſhall charge the Devil to depart from you at this preſent, even as her Father hath bewitched two Parties, you ſhall be preſently well; ſo *Nan Samuel* did, and Mrs. *Jane* was well, and fell into her Fit again. Then Mrs. *Jane* asked the Spirit, Who thoſe two were whom the Man had bewitched; the Spirit anſwered, He would not tell, except the young Witch went out of the Parlour, for ſhe muſt not hear: So Mrs. *Jane* deſired *Nan Samuel* to go out, and the Spirit ſaid let her be watched, that ſhe do not hear when ſhe is gone. Then the Spirit told Mrs. *Jane* that it was *Chappel* and his Wife, which were the old Man's next Neighbours, and were at ſome Varience and Contention with him, and ſuſpected the Matter very much. A little before that time, being not able to ſtir herſelf, the Woman and the Man, for a Fit or two, was juſt in the ſame Condition that theſe Children were in. Yet, ſaid the Thing, if *Chappel* will beat the old Witch well, perhaps he may never be more troubled with him. The old Witch, ſaid the Spirit, would once have broken his Neck, by giving him a Fall on the Cauſway in the Street, as he met him, cauſing both his Pattens to be broken ſuddenly; and if he had fallen on the Stones, as he fell in the Dirt, he had been maimed. This Fall was not known to any in the Houſe at that time; and Mrs. *Jane* being asked about it, when ſhe came out of her Fit, ſaid, that ſhe never heard of any ſuch thing: But when it enquired after of *Chappel* himſelf, he confeſs'd that he had once ſuch a Fall, as he met with old *Samuel* in the Streets, both his Pattens being broke at an Inſtant; and becauſe he would not fall upon the Stones, he caſt himſelf

on

on one Side into the Myre, where he was ſadly dirtied; and if another had not been with him, he had been in more danger.

This was told by the Spirit to Mrs. *Jane*, and Mrs. *Jane* repeating the Spirits Words, declared it to them that ſtood by.

Then the Maid was called into the Parlour again, and deſired to ask the Spirit, whether Mrs. *Jane* ſhould be well in the Way ſhe went to the Aſſizes, or not; and whether ſhe ſhould be better at the Aſſizes, or at Home: The Spirit anſwered, Better there; but it ſhould be worſe for the young Witch if Mrs. *Jane* went, and ſhe ſhould be well all the Way ſhe went, till ſhe took her Chamber, and then ſhe ſhould fall into her Fit. The Spirit told her further, that ſhe ſhould have three ſeveral Fits on the Aſſize Day, and the young Witch muſt bring her out of them, by three ſeveral Charges; the Firſt muſt be as ſhe is a worſe Witch than her Mother in bewitching the Lady *Cromwell* to Death; the Second as ſhe bewitched Mrs. *Pickering* of *Ellington* ſince her Mother confeſſed: and the Third, as ſhe would have bewitched Mrs. *Jane Throckmorton* to Death in her laſt Week of great Sickneſs; and the Spirit ſaid all this is true, and ſhall be proved true hereafter. And in Token thereof, Mrs. *Jane*, you ſhall be very well all Day to Morrow, and have never a Fit, let the young Witch do what ſhe can, except ſome Stranger come, and then you muſt have three ſeveral Fits to prove her a Witch, and ſo you ſhall have them when ever any Strangers come. But this you muſt remember in any Caſe, to pair your Nails when you have ſcratched the young Witch. Why, muſt I do ſo, ſaid ſhe? Becauſe the young Witches Blood will ſtick upon your Nails, and you muſt burn her Blood leſt you be worſe afterwards. Said Mrs. *Jane*, do you put me in Mind of it, if I forget it; ſo I will, ſaid he,

he, and then the Spirit departed: And Mrs. *Jane* ſaid, ſhe muſt not come out of her Fit, except *Nan Samuel* helped her out by one of her Charges, which ſhe did, and then ſhe went to Bed very contentedly and well, and the next Day continued without any Fits at all, no Stranger coming to the Houſe.

On *Tueſday* following Dr. *Dorrington* with one of his Brothers, and Mr. *John Dorrington* coming into the Houſe, Mrs. *Joan* fell into her Fit: Then ſhe called for the Maid, *Nan Samuel*, and one of the Company deſired her to ſay the Lord's Prayer and the Belief, which ſhe did; and whenever ſhe named God or Jeſus Chriſt, or the Holy Ghoſt, Mrs. *Jane* ſtarted and ſtruggled very much, ſo that ſhe could ſcarce ſit upon her Stool; and at laſt the Maid brought her out of her Fit three ſeveral times, by her three ſeveral Charges, as the Spirit ſaid.

The next Strangers that came to the Houſe were Mr. *Henry Cromwell*, one of Sir *Henry Cromwell*'s Sons, and one of Sir *Henry*'s Men with him, which was upon *Thurſday* the Twenty-ninth of *March*. When they came into the Houſe Mrs. *Joan* was well, but in a quarter of an Hour's time ſhe fell into her Fit; and ſhe, as well as her Siſter *Jane*, were very ſeverely handled whenever the Maid named God or Jeſus Chriſt; but at laſt ſhe was brought out of her Fit three ſeveral times, by the three ſeveral Charges above-mentioned. Many Strangers came to the Houſe that Week, and ſhe had theſe ſeveral Fits.

On *Monday* following, which was the Day appoint for Scratching, Mrs. *Joan* fell into her Fit a little before Supper, and continued ſo all Supper-time, being not able to ſtand on her Legs. As ſoon as they began to give Thanks after Supper, ſhe ſtarted up upon her Feet and came to the Table ſide, and ſtood with her Siſters that were ſaying

ing of Grace; and as ſoon as Grace was ended, ſhe fell upon the Maid, *Nan Samuel*, and took her Head under her Arms, and firſt ſcratched the right Side of her Cheeks; and when ſhe had done that, now, ſaid ſhe, I muſt ſcratch the left Side for my Aunt *Pickering*, and ſcratched that alſo till Blood came on both Sides very plentifully. The Maid ſtood ſtill, and never moved to go from her, yet cried pitifully, deſiring the Lord to have Mercy on her. When ſhe had done Scratching, Mrs. *Joan* ſat her ſelf upon a Stool, and ſeemed to be out of Breath, taking her Breath very ſhort, yet the Maid never ſtruggled with her, and was able to hold never a Joynt of her, but trembled like a Leaf, and called for a pair of Sciſſars to pair her Nails; but when ſhe had them, ſhe was not able to hold them in her Hands, but deſired ſome Body to do it for her, which Dr. *Dorrington*'s Wife did.

Mrs. *Joan* ſaved her Nails as they were paired, and when they had done threw them in the Fire, and called for ſome Water to waſh her Hands, and then threw the Water into the Fire: Then ſhe fell upon her Knees, and deſired the Maid to kneel by her, and prayed with her, ſaying the Lord's Prayer and the Creed; but Mrs. *Joan* ſeemed as if ſhe did not hear the Maid, for ſhe wou'd ſay amiſs ſometimes, and then the Company would help her out; but Mrs. *Joan* did not ſtay for her, ſo that ſhe had ended before the Maid had half done hers.

After this Dr. *Dorrington* took a Prayer-Book, and read what Prayers he thought fit; and when he had done Mrs. *Joan* began to exhort the Maid, and as ſhe was ſpeaking ſhe fell a Weeping extreamly, ſo that ſhe could not well expreſs her Words, ſaying, that ſhe could not have ſcratched her, but ſhe was forced to it by the Spirit.

As

As ſhe was thus complaining, her Siſter *Elizabeth* was ſuddenly ſeized with a Fit, and coming haſtily upon the Maid, catched her by one of her Hands, and fain would have ſcratched her, ſaying, the Spirit ſaid ſhe muſt ſcratch her too; but the Company deſired the Maid to keep her Hand from her, ſo they ſtrove a great while till the Child was out of Breath: Then, ſaid the Child, will no Body help me? twice or thrice over. Then ſaid Mrs. *Joan*, being ſtill in her Fit, ſhall I help you, Siſter *Elizabeth*? Ay, for God's ſake Siſter, ſaid ſhe: So Mrs. *Joan* came and took one of the Maid's Hands and held it to her Siſter *Elizabeth*, and ſhe ſcratched it till Blood come, at which ſhe was very joyful. Then ſhe paired her Nails, and waſhed her Hands, and threw the Pairing and the Water both in the Fire. After all this, before the Company departed, the Maid helped Mrs. *Joane* out of her Fit three ſeveral Times one after the other, by three ſeveral Charges; and likewiſe brought Mrs. *Elizabeth* out of her Fit by ſaying, as ſhe hath bewitched Mr. *Elizabeth Throckmorton* ſince her Mother confeſſed.

But to paſs to Mrs. *Jane*, who was firſt afflicted, and who firſt diſcovered the Author of their Afflictions, crying out that it was Mother *Samuel* that bewitched them, for which reaſon ſhe had been the moſt ſeverely handled; and not only tormented, but tempted to dangerous and mortal Attempts, as to caſt her ſelf into the Fire, and into the Water, and to cut her Throat. Upon which Occaſions ſhe was aware of the Temptations, and deſired the Lord to ſtrengthen her; and what was a wonderful Effect of Providence, theſe Temptations never offered themſelves when ſhe was alone, but had Company to prevent the ill Conſequences.

On *Friday* the 15*th* of *March* 1592, Mrs. *Jane* was very much troubled with her Fit, ſitting at the

the Table at Dinner; and it ſeemed as if ſomething ſat upon the Table and talked to her about *Nan Samuel*, for ſhe would liſten a while to it, and then look back with a heavy Countenance towards the Maid, ſhaking her Head as if ſome Sorrow was at Hand. Now Mrs. *Jane* had been often told by her other Siſters in their Fits, that the Spirit had told them, that ſhe ſhould alſo ſcratch *Nan Samuel* before the next Aſſizes, let what would happen; but ſhe would often tell the Spirit that ſhe would not do it. At Night, as ſhe ſat at Supper with the reſt of her Siſters, ſhe fell into a very ſevere Fit, bowing and bending of her Body, as if ſhe would have broken her Back, ſhaking of her Hands ſo that ſhe could not hold her Knife; and many times it would thruſt it againſt her Arm. When this Fit was ended the Spirit ſeemed to talk to her again, as at Dinner; for ſhe uſed the ſame Jeſtures to *Agnes Samuel* as before, and rather gave greater Tokens of Sorrow. On a ſudden ſhe roſe from the Table, and went to the upper End of it, caſting a heavy diſcontented Look at the Maid, ſo that ſhe muſt have ſomething in her Mind ſhe could not utter. The Maid then asked her how ſhe did; and preſently ſhe opened her Mouth and anſwered, the worſe for you, you young Witch, turning away her Face from her, as if ſhe loathed to look at her. It was a little ſtrange to the Maid to have ſuch Language from her, and therefore ſhe continued asking of her Queſtions, but ſhe turned her Face from her, and ſtopped that Ear which was next to her ſaying, ſhe could not abide to hear her nor ſee her. The Maid then asked, what was the Matter; ſhe anſwered, That the Spirit ſaid ſhe muſt ſcratch her; When muſt you ſcratch me, ſaid the Maid? But immediately the Child's Mouth was ſhut up that ſhe could make no Anſwer. Then the Child began to weep, yet with ſo much Anger towards the Maid, that when ſhe looked

looked upon her, ſhe would ſuddenly turn away her Face, and gnaſh her Teeth with a Voice that expreſſed the moſt inveterate Diſlike: Continuing ſo a quarter of an Hour, the Maid asked again, When ſhe ſhould ſcratch her; ſhe could not ſpeak, but anſwered by Signs, holding her Finger up at I, and down at No, by which they underſtand that ſhe would ſcratch her after Supper, as ſoon as Grace was ſaid. Then the Maid asked in what Place ſhe ſhould ſcratch her; ſhe anſwered, by Sign upon her right Hand, which the Oppoſite to which her Siſter *Elizabeth* had ſcratched a Week before.

Then Mr. *Throckmorton* cauſed Dr. *Dorrington*, and ſome other Neighbours in the Town to be ſent for, and told them what the Child had ſaid of the Maid; it was half an Hour before they came; all which time the Child continued penſive and heavy, weeping extreamly, and often ſtarting from the Place where ſhe ſat towards the Maid; then one of the Children gave Thanks; and as ſoon as it was ended, Mrs. *Jane* ſunk down upon her Knees, and fell upon the Maid with ſuch Fierceneſs and Rage, as if ſhe would have pulled the Fleſh of her Bones, yet was ſcarce able to raiſe the Skin, ſaying to the Maid, that the Spirit that ſtood there by her, told her that *Pluck* held her Heart and her Hand, and would not ſuffer the Blood to come. When the Child was weary of Scratching, ſhe breathed a little, and told her, that ſhe muſt have the other Fit at her. Then Dr. *Dorrington* moved the People to pray with him, all which time ſhe kneeled very quietly; but as ſoon as Prayers were ended, ſhe began to ſcratch again, and with Tears running down her Cheeks, ſaid, I would not ſcratch you, but the Spirit forces me ſaying, I muſt ſcratch you as well as my Siſter *Joane* before the Aſſizes, it being then about three Weeks to them.

The

The Maid, when she began to scratch, seemed to go from her, but the Child still followed still upon her Knees, saying, she might as good take it now as at another time, for she must fetch Blood of her, and must have her Penny-worths, saying she knew she cried, though she did not hear her, lest she should take pitty on her. When the Child was weary, and left scratching, Dr. *Dorrington* began to instruct the Maid, and to tell her, that surely God would not suffer her to be cried out upon by these Spirits, and to be afflicted by these innocent Children against their Wills, if she were not concerned in, or consenting to those wicked Practices her Mother had confessed: The Maid denied all, and wished God might send some sudden Token upon her, that they all might know whether she was guilty of these Matters, and presently her Nose began to bleed very much: But she said she had bled that Day before, wishing that Bleeding so often might foretel no Evil to her.

At last the Child said of her self, The Thing that now stands by her, tells her, that she must not come out of her Fit till *John Samuel* came and pronounc'd some Words to her, which she must tell him. Then they asked her what these Words must be, but the Child could not hear any Body; but by and by she said of her self, What is her Father come to his reckoning now? And shall I never come out of my Fit till he speaks these Words? Even as he is a Witch, and consented to the Death of Lady *Cromwell*, so to charge the Spirit to depart from me, and then shall I be well, and not before. I did not think, said she, that he had been as bad as the rest. Then Mr. *Throckmorton* sent frequently to desire him to come, but he would not, and so the Child continued in its Fit even till the Assizes.

The

The *Sunday* after, being the Eighteenth of *March*, the Spirit came to her again; and then ſhe ſaid, the Spirit tells me now I ſhould both hear and ſee the young Witch, if ſhe were here; and alſo ſee the Thing I never did ſee, all of them together: Then was the Maid ſent for, and asked her what the Thing ſaid to her; ſays ſhe, the Thing tells me now, that I muſt ſtart as well as Siſter *Joane* doth, when ſhe named God; and that I muſt not come out of my Fit this Week nor next, and perhaps never, except one of theſe three Things comes to paſs, which are, either your Father muſt come and ſpeak theſe Words to me. Even as he is a Witch and hath conſented to the Death of the Lady *Cromwell*, or you muſt confeſs that you are a Witch, and have bewitched me and my Siſters, or muſt be hanged. Then the Maid was deſired to ask her, whether ſhe ſhould come out of her Fit, if her Father ſpoke theſe Words to her; which ſhe asked the Spirit, and he ſaid ſhe ſhould; and then he went away, leaving her in her Fit, which was after this manner; ſometimes ſhe would ſit in the Houſe all the Day together, as if ſhe was melancholly, neither ſpeaking to any Body, nor deſirous of Company; ſometimes ſhe was very lightſome and merry, and would play with her Siſters a great part of the Day, yet could neither hear nor ſee any Body, nor ſpeaking to them: When any Body paſſed by, ſhe would ſay, yonder goes ſuch a colour'd Gown, I wonder it goes alone. Yonder is a pair of Stocks, or a Hat, or a pair of Shoes, or a Cloak of ſuch a Colour; but I can ſee nothing elſe: And if one ſhewed her a Ring upon their Finger, ſhe could ſee the Ring and nothing elſe; and would ſay, ſhe wondered how it hung in the Air. And often ſitting at Dinner or Supper, ſhe would ſuddenly have he Mouth ſhut; and if *Agnes Samuel* had then held a Knife to her Mouth, and put it betwixt her Lips, her Mouth would be pre-

preſently opened, and not before, and thus the Spirit ſerved her five or ſix times in Dinner-time; and in this Fit ſhe continued three Weeks within a Day, till the Aſſizes.

But to come to the Aſſizes, which were on *Wedneſday* the 4th of *April*, Mrs. *Joan* went to *Huntington*, and continued well till within half an Hour after ſhe had been in her Chamber in the Inn; and then ſhe fell into her Fit, and ſeveral coming to ſee her, finding her ſit ſo quietly, would ſcarce believe any thing was the matter with her. Then ſome of them turning to *Agnes Samuel*, and asking her Queſtions concerning her Faith and Service of God, ſhe anſwered, That ſhe ſerved God as other People did. When ſhe named God, Mrs. *Joan* began to ſtart and ſtruggle with her Arms, which the Company percieving, brought her nearer, and deſired her to ſay the Lord's Prayer, and her Belief; which the Maid begun to do, but before ſhe had gone half through, the Company deſired her to leave off, Mrs. *Joan* being ſo grievouſly tormented in her Body, ſo that they were all amazed, and ſaw plainly, that Mrs. *Joan* was far from being in a good Condition of Body. So the Company continued their Diſcourſe to the Maid, but whenever God or Jeſus Chriſt was named, Mrs. *Joan* ſtartled and ſtruggled with her ſelf, ſhivering and ſhaking with her Arms and Shoulders after ſuch a manner, that it was impoſſible any Body ſhould do ſo of themſelves; and when no Body took Notice of the Maid's naming God, Mrs. *Joan*'s ſtruggling would put them in Mind of it; and if the Maid doubled the Name of God as ſaying the God of Heaven and Earth, or Jeſus Chriſt the Son of God, it would not ſuffer her to ſit on her Stool.

If ſhe deſired the God of Heaven and Earth to help her; or Jeſus Chriſt the Son of God to be merciful to her, it would ſo torment her, that it moved every Bodies Wonder and Compaſſion.

Then

Then a Gentleman in the Company desired the Maid to say to her, My God help you, or my God preserve and deliver you, or the God whom I serve defend you, and be merciful to you, which she did; but those Expressions did not move Mrs. *Joan*; but if she said Jesus Christ deliver you, or the God of Heaven and Earth help you, then she would struggle, and fill all the Chamber with her Groans. And this was tried several Times by Hundreds.

The same Evening, after Court was broken up, Justice *Fenner*, who was then Judge, had a Mind to see Mrs. *Joan Throckmorton*, who was at the Sign of the Crown in *Huntington*, where the Judge lodged, and to that end he went into the Garden to her, where she was with other Women, with a great Number of Justices and other Gentlemen. They met her in a fair Ally, being then out of her Fit, and perfectly well. After the Judge had had a little Discourse wirh her, she fell into one of her ordinary Fits, her Eyes closed up; shaking her Shoulders, and Arms stretched right out, ready to fall on the Ground, but for her Father, who assisted her. Being not able to stand, she was led into an Harbour, the Judge and the rest of the Company going along with her, where they saw her most grievously tormented, and made a great many good Prayers for her, but to no purpose.

Then Mr. *Throckmorton* told the Judge, that there was one in the Company, *Agnes Samuel*, who if she said but some certain Words, by way of Charge, that Mrs. *Joan* would presently be well. Then the Judge ordered *Agnes Samuel* to come nearer and to repeat the Words, which were these, As I am a Witch, and a worse Witch than my Mother, and did consent to the Death of the Lady *Cromwell*, so I charge thee, Devil, to let Mrs. *Joan Throckmorton* come out of her Fit at this present. But before *Agnes Samuel* spake the Charge, the

the *Judge*, Dr. *Dorrington*, Mr. *Throckmorton*, and others, ſpoke it; but Mrs. *Joan* had ſmall eaſe by what they ſaid; then they all made Prayers and Petitions to God for her Amendment, but none appeared. Then the Judge commanded *Agnes Samuel* to make ſome good Prayers to God for her Eaſe, which ſhe did, but whenever ſhe uſed the Name of *God* or *Jeſus Chriſt*, the Maid was worſe than before; God Almighty being not pleaſed that his Name ſhould be uſed in the Mouths of ſuch wicked Creatures. Then *Agnes Samuel* was commanded to ſay, As I am a Witch, neither did conſent to the Death of the Lady *Cromwell*, I charge thee, Devil, to let Mrs. *Joan* come out of her Fit at this preſent; but this was to no purpoſe. Then *Agnes Samuel* was commanded to ſay the right Charge, As I am a Witch, and worſe Witch than my Mother, and did conſent to the Death of the Lady *Cromwell*, ſo I charge thee, Devil, to let Mrs. *Joan Throckmorton* come out of her Fit at this preſent. Upon which ſhe immediately wiped her Eye, and came out of her Fit, and pay'd her Reſpects to the Judge, and continued well about half a quarter of an Hour, and then ſhe fell into another kind of Fit, firſt ſhaking one Leg, and then the other; then one Arm, and afterwards the other; and then her Head and Shoulders, with other extraordinary Paſſions. Upon which the Judge and the reſt, lamenting her Caſe, and makeing ſome good Prayers for her, commanded *Agnes Samuel* to repeat another Charm, *viz.* As I am a Witch, and would have bewitched Mrs. *Joan Throckmorton* to Death in the laſt Week of her great Sickneſs, ſo I charge thee, Devil, to let Mrs. *Joan* come out of her Fit at this preſent. And as ſoon as *Agnes Samuel* had ſaid theſe Words, ſhe was preſently well. Then the Judge asked her where ſhe had been. She anſwered, I have been aſleep. I pray God, ſaid the Judge, ſend you no more ſuch

Sleeps.

Sleeps. Soon after she fell into one of her other ordinary Fits, with a most strange and terrible kind of Sneezing, and other Passions, which were so vehement and pitiful to be heard, that it moved all the Company to pray to God to save her, fearing her Head would burst asunder, or her Eyes start out of it: so the Judge made no Delay, but commanded *Agnes Samuel* to speak the other Charm, which was, As I am a Witch, and did bewitch Mrs. *Pickering* of *Ellington* since my Mother's Confession, so I charge thee, Devil, to let Mrs. *Joan* come out of her Fit at this present: Which Words being said, Mrs. *Joan* was presently well, and continued well to this Day.

The next Day, being *Thursday*, there were three several Indictments made, and delivered to the great Inquest, whereof the one was against *Samuel*, old Mother *Samuel*, and *Agnes* their Daughter; for bewitching unto Death the Lady *Cromwell*, Wife of Sir *Henry Cromwell*, of *Finchbrook* in the County of *Huntington*, Knight, contrary to God's Laws, and a Statute made in the xvth Year of the Queen's Reign, *&c.*

The other two Indictments were framed upon the said Statute, for bewitching Mrs. *Joan Throckmorton*, and others, contrary to the said Statute. The Indictments being delivered to the Grand-Jury, the Evidence was given them privately by Dr. *Dorington*, Parson of *Warboyse*, *Gilbert Pickering*, of *Tichmersh* in the County of *Northampton*, Esq; *Robert Throckmorton*, Esq; Father of the said Children, *Robert Throckmorton*, of *Brampton* in the County of *Huntington*, Esq; *John Pickering*, and *Henry Pickering*, and *Tho. Nut*, Vicar of *Ellington*. The Grand Jury made no great delay, but found them all guilty, and about eight of the Clock, the Evidence was openly delivered in Court, to the Jury of Life and Death; and with great Patience of the

Judge it was continued till one of the Clock in the Afternoon.

So many of these Proofs, Presumptions, Circumstances, and Reasons, contained in this Relation, were delivered at large, as that time would admit, which was five Hours, till the Judge, Justices and Jury said the Case was apparent, and their Consciences were well satisfied, that the said Witches were guilty, and had deserved Death; and then the Gentlemen ceas'd to give any further Evidence.

And what was remarkable was, That Mrs. *Jane Throckmorton*, on *Friday* the xvi of *March* last, being in one of her usual Fits, said, That the Spirit told her, she should never come out of her Fit, till old Father *Samuel* had said these Words, As I am a Witch, and consented to the Death of the Lady *Cromwell*, so I charge thee, Devil, to suffer Mrs. *Jane* to come out of her Fit. This she published in the hearing of many, and her Father endeavoured to get *John Samuel* to come to the House, but could not prevail; therefore she continued in her Fits till the 4th of *April*, which Day Mrs. *Jane* was brought to *Huntington*, and set in her Fit before the Judge, where several Questions were asked her; but she answered to none, for the Devil would not suffer her to speak; her Eyes were open, yet such Mists were before them, that she neither knew nor saw her Father that was next her, nor any of her Friends. Then the Judge ordered old *Samuel* to be brought nearer to the upper Bar, near where the Clarks sat, where Mrs. *Jane* stood. And the Judge being told, That if old *Samuel* spoke the Words above-recited, she would be well, he asked *Samuel* whether he could by any means cause the said *Jane* to come out of her Fit. He denied he could. Then the Judge told him, he was informed, that he had a Charm that would make her well, therefore the Judge recited the Charm, and desired him

him to ſpeak the Words; but he refuſed it, and ſaid he would not ſpeak them. Then to encourage him, the *Judge*, Dr. *Dorrington*, and others, repeated them, yet he refuſed. Then the Judge deſired him to pray to God for the Comfort of the Child, which he did; but when he named *God* or *Jeſus Chriſt*, the Child's Head, Shoulders and Arms were ſadly ſhaken, and worſe than before.

Then the Judge told him, That if he would not ſpeak the Words of the Charm, the Court would bring him in guilty of the Crimes he was accuſed of; ſo that at laſt he was prevailed on to ſay, in the hearing of them all, As I am a Witch, and did conſent to the Death of the Lady *Cromwell*, ſo I charge thee, Devil, to ſuffer Mrs. *Jane* to come out of her Fit at this preſent; upon which ſhe wiped her Eyes, and came out of her Fit; and then ſeeing her Father, asked him Bleſſing, and pay'd her Reſpects to her Friends, and ſaid, O Lord! Father, where am I?

Then the Judge ſaid, You ſee all ſhe is now well, but not with the Muſick of *David*'s Harp. Then old Mother *Samuel*'s Confeſſion was read, which ſhe made before the Biſhop of *Lincoln*; as alſo her Confeſſion made before the ſaid Biſhop, *Francis Cromwell*, and *Richard Toyce*, Eſq; Juſtices of the Peace in the County of *Huntingdon*.

When theſe were read, it pleaſed God to raiſe up more Witneſſes againſt theſe wicked Perſons, as *Robert Poulton*, Vicar of *Brampton*, who openly ſaid, That one of his Pariſhioners, *John Langley*, at that time being ſick in his Bed, told him, That one Day being at *Huntingdon* he did in Mother *Samuel*'s hearing, forbid Mr. *Knowles* of *Brampton* to give her any Meat, for ſhe was an old Witch; and upon that, as he went from *Huntingdon* to *Brampton* in the Afternoon, having a good Horſe under him, he preſently died in the Field, and within two Days after, he eſcaped Death twice very dange-

rouſly, by God's Providence; and though the Devil had not Power over his Body at that time, yet ſoon after he loſt many good and ſound Cattle, to Mens Judgment, worth Twenty Marks, and that he himſelf not long after, was very ſeverely handled in his Body; and the ſame Night of the Day of Aſſize, the ſaid *John Langley* died.

Mr. *Robert Throckmorton*, of *Brampton* alſo ſaid, That at *Huntington*, and other Places, he having given very rough Language to the ſaid Mother *Samuel*, on *Friday* the 10th Day following, one of his Beaſts, of two Years old, died; and another the *Sunday* following. The next *Friday* after a Hog died, and the *Sunday* following a Sow which had ſucking Pigs died alſo; upon which he was adviſed, the next Thing that died, to make a Hole in the Ground, and burn it. On *Friday* the fourth Week following, he had a fair Cow, worth four Marks, died likewiſe, and his Servants made a Hole accordingly, and threw Faggots and Sticks on her, and burnt her; and after, all his Cattle did well. As to the laſt Matter, Mother *Samuel* being examined the Night before her Execution, ſhe confeſſed the bewitching of the ſaid Cattle.

Then the Jaylor of *Huntington* gave his Evidence, That a Man of his, finding Mother *Samuel* unruly whilſt ſhe was a Priſoner, chain'd her to a Bed-Poſt, and not long after he fell ſick, and was handled much as the Children were, heaving up and down his Body, ſhaking his Arms, Legs and Head, having more Strength in his Fits than any two Men had, and crying out of Mother *Samuel*, ſaying ſhe bewitched him, and continuing thus five or ſix Days, died.

And the Jaylor ſaid, that not long after one of his Sons fell ſick, and was much as his Servant was, whereupon the Jaylor brought Mother *Samuel* to his Bed-ſide, and held her till his Son had ſcratched her, and upon that he ſoon mended.

In

In the Afternoon the Jury of Life and Death found all the Indictments *Billa vera*, which when old Father *Samuel* heard, he ſaid to his Wife, in the hearing of ſeveral, *A Plague of God light upon thee, for thou art ſhe that hath brought us all to this, and we may thank thee for it.*

Then the Judge came to Sentence, and asked old Father *Samuel* what he had to ſay, why Sentence of Death ſhould not be pronounced on him. He ſaid he had nothing to ſay, but the Lord have Mercy on him. Then the Judge asked old Mother *Samuel* what ſhe had to ſay to ſtay Judgment: She anſwered, that ſhe was with Child. At which every Body laughed, and ſhe her ſelf moſt, hoping it would ſave her. The Judge perſwaded her to wave that, but ſhe would not. Then a Jury of Women was ſworn to ſearch her, who gave their Verdict, That if ſhe was with Child, it was with the Devil. She was near Fourſcore Years of Age. After ſhe was found guilty, Mr. *Henry Pickering* went to her, and perſwaded her to confeſs the Truth, and amongſt other Things ſhe confeſſed, that *William Langley*, who gave her the Spirits, had carnal Knowledge of her Body when ſhe received them.

After this, the Judge asked *Agnes Samuel* what ſhe had to ſay why Judgment ſhould not be given. One that ſtood by her urged her to ſay ſhe was with Child. No, ſays ſhe, it ſhall never be ſaid that I was both Witch and Whore.

So the Judge, after good Divine Counſel given to them, proceeded to Judgment, which was to Death.

The next Day a great many Godly Men went to the Priſon, to perſwade them to Repentance, and to confeſs their Sins, and ask God Pardon. And Mother *Samuel* being asked by *John Dorrington*, Eſq; one of the Juſtices of the Peace for that County, whether ſhe did bewitch the Lady *Crom-*

well, ſhe ſaid, No, forſooth, I did not; but her Husband, old Father *Samuel*, ſtanding behind, and hearing her deny it, ſaid, Deny it not, but confeſs the Truth, for thou did'ſt it one way or another.

The Confeſſion of the Old Woman Alice Samuel, *unto certain Queſtions that were demanded of her by Dr.* Chamberlin, *at the Time and Place of Execution, being upon the Ladder.*

BEing asked what were the Names of thoſe Spirits ſhe bewitched with. She ſaid, *Pluck*, *Catch* and *White*. Being asked whether ſhe had bewitched the Lady *Cromwell* to Death or not; ſhe anſwered, She did. And being asked with which of the Spirits, ſhe ſaid with *Catch*. Being asked why ſhe did it, ſhe ſaid, Becauſe the Lady had cauſed ſome of her Hair and Hair-Lace to be burnt; and ſhe ſaid *Catch* asked her to be revenged of the Lady, and upon that ſhe bad him go and do what he would; and being asked what he had done when he came back, he ſaid, he had been revenged of her. And ſhe further owned, That ſhe was guilty of the Death of the ſaid Lady.

Being asked whether ſhe bewitched Mr. *Throckmorton*'s Children, ſhe confeſſed that ſhe had done it; and being asked with which of her Spirits, ſhe ſaid with *Pluck*. Being asked what ſhe ſaid to him when ſhe ſent him on that Errand; ſhe ſaid, ſhe bid him go and torment them, but not to hurt them. Being asked how long they ſhould be in that Condition, ſhe ſaid ſhe could not tell, and that

that ſhe had not ſeen *Pluck* ſince *Chriſtmas* laſt. Being asked what ſhe did with *White*, ſhe ſaid ſhe never did hurt with him, and that ſhe had ſent him to Sea, and that he had ſucked on her Chin, but the other Two had no Reward. She confeſſed further, That ſhe had thoſe Spirits of one *Langeley*, but where he dwelt ſhe knew not. Being asked whether her Husband was privy to the Death of the Lady *Cromwell*, ſhe ſaid he was.

Being asked whether her Husband was a Witch, and what Skill he had in Witchcraft, ſhe ſaid he was one, and could bewitch and unbewitch. She would confeſs nothing of her Daughter, but endeavoured to clear her. As for the Daughter, ſhe would confeſs nothing, but being deſired to ſay the Lord's Prayer, when ſhe ſtood upon the Ladder, and the Creed, ſhe ſaid the Lord's Prayer till ſhe came to *Deliver us from Evil*; but could not pronounce thoſe Words. And in the Creed ſhe miſſed very much, and could not ſay that ſhe believed the Catholick Church.

When the Execution was over, and theſe Three Perſons were dead, the Jaylor, whoſe Buſineſs it is to ſee them buried, ſtripped off their Cloaths, and found upon the Body of *Alice Samuel*, a little Lump of Fleſh, like a Teat, about half an Inch long, which being near her Private Parts, they covered them, and let ſeveral People ſee it. The Jaylor's Wife ſqueezing it with her Hand, a Mixture of yellowiſh Milk and Water iſſued out of it, then clear Milk, and at laſt Blood it ſelf.

To conclude this Relation, ſince the Death of theſe Perſons, the Children have continued well, without any Fits at all, enjoying their perfect Health.

Though this Relation is ſo well atteſted, and by all Circumſtances carries along with it the undeniable Evidence of Truth, yet being willing to be fully ſatisfied about the ſame, we have made what

Enquiry we could about it, and are informed by a very worthy Perſon, the Reverend Mr. *Baker*, now Fellow of St. *John*'s College in *Cambridge*, 'That 'upon the Occaſion of this Diſcovery at *Warboyſe*, 'there is a Sermon preached annually at *Huntington*, 'on *Lady-day*, (being their Fair Day) by one of 'Queen's-College in that Univerſity; for which Sermon the Preacher receives annually forty Shillings of that Corporation; ſo much being anſwered for, and charged upon the Town, by the 'Family of the *Cromwells* ſoon after this Occaſion 'happened.

CHAP. IV.

Containing an Account of the Poſſeſſion, Diſpoſſeſſion, and Repoſſeſſion of William Sommers, &c. *with ſome Depoſitions taken at* Nottingham *about the ſame Matter.*

William Sommers of *Nottingham*, about Nineteen or twenty Years of Age, about the beginning of *October* 1597, began to be ſtrangely tormented in his Body, and ſo continued for ſeveral Weeks, to the great Aſtoniſhment of thoſe that ſaw him; ſo that there were evident Signs of his being poſſeſſed with an evil Spirit.

The Mayor and Aldermen of *Nottingham* being acquainted with this Matter, and hearing of Mr. *Dorrel*, Miniſter at *Aſhby*, who had by Prayer and Faſting reſtored eight or nine Perſons, who had been tormented after the ſame Manner, ſent for Mr. *Dorrel* to come to *Nottingham*, to uſe his Endeavours with this Man. But at the firſt he refuſed it, taking

taking upon him no more in ſuch Caſes, than what belonged to any other godly Miniſter, which was to entreat the Lord, in the Name of Chriſt Jeſus, to diſpoſſeſs the Perſon of that wicked Spirit; yet being frequently importuned by Letters and Meſſengers he condeſcended to their Deſires, and came to *Nottingham* the Fifth of *November*.

The ſeventh Day of *November*, being *Monday*, was appointed for the Exerciſe of Prayer and Faſting, that the ſaid *Sommers* might be diſpoſſeſſed, which Almighty God, at the Prayers of Mr. *Dorrel* and others, being about 150 Perſons, brought to paſs: Whereupon Mr. *Dorrel* was retained as Preacher in *Nottingham*, that populous Town having had no ſettled Preacher, before this time, ſince the beginning of her Majeſties Reign.

When *Sommers* was diſpoſſeſſed, he diſcovered ſeveral Witches, one of which was *Doll Freeman*, related to one *Freeman* an Alderman of *Nottingham*. This *Freeman* offended that his Kinſwoman ſhould be called in Queſtion, threatned *Sommers*, and ſaid he was a Witch, who upon that was committed to Priſon, where the Devil appeared to him in the Form of a Mouſe; and threatned *Sommers*, that if he would not ſuffer him to re-enter, and ſay that all he had done whilſt he was tormented, was counterfeit, he ſhould be hanged; but if he complied with him, he ſhould be ſaved. Thus a new Bargain being made betwixt them, the Devil entered; and afterwards *Sommers* pretended that all he had done before was counterfeit; yet upon his Repoſſeſſion he was as much tormented as before, which appeared from the Depoſitions of ſeveral.

To know the Truth of this Matter, a Commiſſion was awarded from the high Commiſſioners for the Province of *York*, to certifie the Matter to Twelve of the principal Perſons threreabouts. Mr. *Dorrel* had taken the Names of threeſcore Per-

ſons, who were ready to make Oath concerning the Manner the ſaid *Sommers* was handled in; Seventeen of which being ſworn, examined, and their Depoſitions taken, *Sommers* himſelf was called before them to be examined, who told them all that he did was but counterfeit. The High-Sheriff exhorted him in the Name of God to tell the Truth, upon which he was ſuddenly caſt into one of his Fits before them all, and tumbled up and down the Chamber where they were, very ſtrangely. They thruſt Pins into his Hands and Legs to try if he counterfeited, or not; but he was ſenſleſs, and no Blood followed. At laſt coming to himſelf as one out of a Sleep, they asked him what he had done, but he could not tell. They asked him whether he had been pricked with Pins, and he ſaid Yes; but being asked where, he ſhewed them the wrong Hand. When he was asked how the Hole came into his other Hand which was pricked, he ſaid it was there before; and being asked why he fell down, he ſaid a Qualm came over his Stomach; being then taken away, he was worſe tormented than before.

They brought him back again to know if he would confeſs who perſwaded him to ſay he had counterfeited; and as he was going up a Pair of Stairs through a Gallery, if he had not been prevented he had broken his Neck. When he was brought before the Commiſſioners, he was more terribly handled than before, which convinced them that he was really poſſeſſed, and proceeded to examine Witneſſes, Mr. *Walton* Archdeacon of *Derby* being preſent, and an Enemy to Mr. *Dorrel*, who confeſſed that this Caſe was occaſioned by a ſupernatural Cauſe.

This occaſioned a great deal of Joy in *Nottingham*, that the Truth appeared ſo evident when it came to a Tryal. When the Commiſſion was returned to *York*, and *Sommers* was committed to the

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Care of ſome honeſt Perſons, where he was tormented as before; in his Fits he acknowledged how the Devil appeared to him in Priſon in the Form of a Mouſe; and that the Devil, as well as other Perſons, had adviſed him to ſay, that he did but counterfeit, and what Promiſes were made him. He alſo gave them an Account of Things that happened elſewhere, without being informed by any Body; which was taken in Writing by thoſe that heard him, which they offered to take their Oaths of. And when he came to himſelf he acknowledged his Poſſeſſion, and ſaid he would forfeit both Body and Soul to the Devil if he diſſembled.

The Archbiſhop of *York*, when the Depoſitions came to his Hand, was ſatisfied that *Sommers* was poſſeſſed; yet he took occaſion to ſilence Dr. *Dorrel*, becauſe he propoſed to diſpoſſeſs the Devil by Prayer and Faſting; though he told the Biſhop it was his Opinion, and would alter it, if better informed.

Having thus given a brief Account of the Poſſeſſion of *William Sommers*, we ſhall next ſubjoyn the Depoſitions taken at *Nottingham* about the ſame Matter, by Virtue of a Commiſſion from the Right Reverend Father in God *Matthew* Archbiſhop of *York*, the 20th of *March* 1597, before *John Therold*, Eſq; High-Sheriff of the County of *Nottingham*, Sir *John Byron*, Knt. *John Stanhop*, *Robert Markham*, *Richard Parkins*, Eſqs; and *Peter Clerk* Mayor of the Town of *Nottingham*; *Miles Leigh*, Official of the Archdeaconry of *Nottingham*; *John Ireton*, Parſon of *Legworth*; *John Brown*, Parſon of *Loughborough*; *Robert Evington*, Parſon of *Normanton* upon *Soar*, and *Thomas Bolton*, Miniſters, Commiſſioners appointed for taking of the ſame.

And Firſt, *Thomas Hais* of *Kirby* in *Aſhfield*, in the County of *Nottingham*, Clerk, and Preacher of God's Word, being ſworn and examined, ſaith, That

That being at *Nottingham* upon *All-Saints* Day, and intreated to come to *William Sommers* his Houſe by his Mother, he there found the ſaid *Sommers* ſtrangely tormented, and frequently at the Name of *Jeſus* caſt upon the Ground, the one Leg being bended crooked towards him, and not being able to ſtraighten the ſame: In which Leg he ſaw ſomething run, and out of that into the other, and from thence into his Belly, very much ſwelling it; from thence it appeared in his Throat, his Tongue, and thence into his Cheek near his Ear, which ſeemed to be in Quantity as big as the Yelk of an Egg, and laying his Hand upon it he found it ſoft. Upon which he went to Mr. *Atkinſon* of *Nottingham*, who had been acquainted with Melancholy People, or ſuch as had been afflicted with Temptations, to find out whether it proceeded from a natural Cauſe. But after he had diſcourſed of Convulſions, Falling-Sickneſs, *&c.* he could not find that it proceeded from any ſuch Cauſe; upon which he got Mr. *Evings* and Mr. *Aldridge* to come to him, in whoſe Preſence he had ſeveral Fits as before, ſaying it was no Diſeaſe, but the Devil.

Secondly, *Robert Aldridge*, Vicar of St. *Mary*'s in *Nottingham*, ſworn and examin'd, ſaid, That when he firſt came to *William Sommers*, on *Thurſday* the Third of *November*, he found him lying upon a Bed, without any thing upon him, but his Stockings, and ſaw a Thing run up his right Leg about the Bigneſs of a Mouſe; and he praying to God, it preſently moved out of his right Leg into his left; and when he laid his Hand upon it, it preſently moved into his Belly, which was preſently ſwelled very much, being twice as big as before; from thence it moved into his Breaſt, being there as big as his Fiſt; from thence into his Neck, and then under his Ear, where it continued as big as a Walnut, without changing its for-

former Colour, and remained there a Quarter of an Hour; and that *Sommers* lying upon his Back, was held by Two all the Time he was there.

The ſame Witneſs ſaid further, that he heard a ſtrange hollowiſh Voice ſay, that *he was his*; upon which the Witneſs examined ſaid, he lyed, he was God's, and that he had made a Promiſe in Baptiſm that he would be his; to which the Voice anſwered, that *he was God, Chriſt and a King*; and *that he made Baptiſm, and that he made him his by a new Covenant*; *for he had given three Pence, and that it was in the Boy's Sleeve*; but that being ſearched, it could not be found; then it ſaid again *it was in his Glove.*

He further ſaid, That the 17th of *November*, from Seven in the Morning till Three in the Afternoon, he was ſtrangely tormented, and after a different manner; and was ſo ſtrong, that five Men had much adoe to keep him down, all which time he was extreamly ſwelled, ſcrietching and roaring, and gnaſhing his Teeth, and foaming at his Mouth. And on the 18th of *November*, betwixt Seven and Eight in the Morning, he went into the Houſe of *Robert Cooper*, where *William Sommers* lay, to enquire how he had done the Night before; and ſtanding in the Hall, he heard a great Knocking in the Parlour where the Boy lay, and going ſuddenly in, he found the Boy lying upon his Bed alone in his Fit, with his Face upwards, and his Mouth drawn awry, and his Eyes ſtaring as if they would have ſtarted out of his Head: And kneeling down to Prayer, he heard the Knocking again as if it were under his Knees. And in the Bed, under the Coverlet, he ſaw, in Appearance, Shape and Bulk, five Things; and after he ſaw the Bed-cloaths at the Feet move and ſhake like the Leaves of a Tree moved with the Wind.

Next *William Hind* of *Nottingham*, Taylor, ſwore, that coming to the ſaid *Sommers*, he found Mr. *Aldridge* there, and ſaw a Swelling in his Neck as big as a large Walnut, from whence it moved to the Bone of his Cheek, appearing there as big as a Hazel Nut; from thence it moved to his Eye, and the Skin of his Eye grew black. He further ſaid, that when he laid his Hand upon his Cheek, the Swelling there trembled, and was very ſoft, but in that place did not change the natural Colour of the Skin.

Next, *Thomas Weſtfield* in the County of *Nottingham*, Miniſter, ſwore, That on *Sunday* Night, being the Sixth of *November*, deſirous to ſee what he had heard of the ſaid *Sommers*, he came to him with Maſter *Dorrel*, and found a great Swelling under the left Ear, as big as a Walnut, which removed from thence to the Eye, which was not ſo large there, but cauſed a Blackneſs in his Eye, and laying his Hand upon it, he felt a Motion, and his Eye came to its natural Colour immediately, and ſo changed eight times betwixt Three and Six a Clock in the Morning.

William Aldred of *Collwick* ſwore, That he, along with the Major of the Town and others, coming to *Sommers* about ſeven a-Clock in the Evening, on the ſixth Day of *November*; after Prayers made to God, exhorted ſuch as were there diſpoſed, to meet the next Morning about ſeven a-Clock, and to conſecrate that whole Day with Prayers and Faſting, and departed at that time. The next Day about 150 met, and the ſaid *Aldred* began firſt, and after Prayers preached againſt the Sins of thoſe Times. The Boy at the ſame time was ſtrangely tormented with Fits, heaving up his Body, and hawling his Lips awry, one towards one Ear, and the other towards the other, opening his Mouth wide, as if it were four Square, thruſting out his Tongue, and putting it double again into his Mouth,

Mouth, with dreadful Scrietches and Cries, and ſometimes lay ſilent.

When the ſaid *Aldred* had ended his Sermon, Mr. *Dorrel* began with Prayer, at which time the Boy's Fits ſeemed as violent again; and Mr. *Dorrel* perceived the ſame Signs of Poſſeſſion mentioned in the Ninth of *Mark* very violent, for he ſcrietched with a loud Voice, and foamed very much, gnaſhing with his Teeth, and his Body diſtracted ſeveral ways: And when Mr. *Dorrel* came to theſe Words, *All things are poſſible to him that believeth*; the Boy anſwered, *thou lieſt*; and with a terrible Countenance, ſtaring with his Eyes, and gaping with his Mouth, ſtretched out his Hands with bended Fingers like Eagles Claws towards the Preacher, leaping up with his Body, and other threatening Poſtures, only he was reſtrained by thoſe that held him.

Thus Mr. *Dorrel* continued his Diſcourſe of Faith; but when he came to diſcourſe of the Signs of Diſpoſſeſſion, *Sommers* his Torments again began to be violent; and Mr. *Dorrel* going on with his Diſcourſe, *He came out of him*; *William Sommers* at the ſame time ſeeming to vomit, and then the whole Congregation joyning in fervent Prayer to God, in a Quarter of an Hour's Time, the Devil came out of him, and being thrown upon the Bed he lay quietly at reſt; and when they returned Thanks to God for this Deliverance, the Boy going upon his Knees returned Thanks likewiſe, and when the Service was ended returned home with his Maſter well.

Joan Pye, Wife of *Robert Pye*, ſwore, That about a Week ago Mr. *Dorrel* was ſent for to *William Sommers*, being *Saturday* before *All-Saints* Day, and at Night ſhe coming to the Houſe where the Boy lay, after a while he fell into a Fit of Laughing, and was ſuddenly thrown to the Bed's Feet, his Body doubled, and his Head betwixt his Legs; then ſud-

ſuddenly he was drawn round in a Heap, and rowling on the Bed, was caſt up like a Ball three or four times together about half a Yard high; the Coverlet being ſo faſt wrapped about him, that all the Company could not pull it from him.

And the ſame Witneſs ſays, that ſhe hath often ſeen *Sommers* handled with ſo much Violence, that four or five Perſons could not hold him down; and notwithſtanding they held him, he would move his Legs, Arms and Head with ſo much Violence, as if he would have beat his Brains out. And further, the ſame Witneſs ſays, That on *All-hallow*-even about Noon, ſhe and ſeveral others being preſent, the ſame Boy ſitting in a Chair about two Yards from the Fire-ſide, he was ſuddenly caſt towards the Fire; and three or four taking him up to ſave him from burning, they could not ſet him in his Chair again; his Legs being ſo bent that they could not ſtraighten them; and he was ſo heavy that they could ſcarce lift him; and that neither his Head, Hair, nor any Part of his Body was hurt, or burnt by the Fire. And ſhe ſaid further, That there was a ſmall Line which tied up a painted Cloth, which was hung over the Bed, to which *Sommers* ſtretched his Hand, but could not reach it; and then he appeared to them taller than the talleſt Man in the Town, and ſuddenly got his Chin over the Line, and with his Hands got it ſo faſt about his Neck, that they who ſtood by had much adoe to ſave him from hanging. And ſhe further ſaid, That the Boy in one of his Fits ſaid, the Night before Mr. *Dorrel* came, that *Dorrel* was coming, when he nor any Body ſhe knew had certain Intelligence that he was coming; the Meſſengers ſent to him, bringing Word that he deſigned not to come till next Week. And ſhe further ſaid, That the ſame Day Mr. *Dorrel* came to Town, he was worſe handled than before; and many times with his

his Mouth wide open ſaid, *I will uſe* W. S. *his Tongue*, and *Members for three Days*, without moving or ſtirring his Tongue or Lips in ſpeaking any of thoſe Words, and that the Speech was in the ordinary Voice of *W. Sommers*.

And the ſame Witneſs further ſaid, That an Hour and a half before Mr. *Dorrel* came to Town, the Boy fell into an extreme Fit, ſo that they thought he had been dead; for he lay ſenſeleſs, and ſpeechleſs, his Eyes being out of his Head like Walnuts, his Face black after a ſtrange manner, and all his Body cold on a ſudden for an Hour; and being asked when the Fits were paſt, whether he remembred the Extremity, or any part of it, he denied it; and whatever they gave him to recover him out of theſe Fits was of no Effect. And when Mr. *Dorrel* came to Town, the Boy ſaid, *I have but a ſhort time to ſtay now, but I will ſhortly return.* And when Mr. *Dorrel* came in at the Back-ſide of the Houſe he foretold his coming, and had ſeveral times foretold Mr. *Aldridge* his coming.

She further ſaid, That ſeveral times when he was in his Fits, ſhe ſmelled a Smell like Brimſtone; and that ſeveral times in his Fits, ſhe had ſeen a Swelling in his Foot, which removed from Toe to Toe, and from thence into his Leg, and from thence to his Body, and ſo to his Throat, as big as a Rat, and thence to his Ear as big as a Walnut, and in his Eye-brows like a black Clock, and ſo removed from Place to Place, which ſhe and others have both ſeen and felt.

And ſhe further ſaid, That after he was diſpoſſeſſed he diſcovered ſeveral to be Witches, particularly *Milicent Horſelie*, who lived at *Bridgford*, whom Mr. *Dorrel* and Mr. *Aldred* carried to Mr. *Parkins* to be examined; and about One a-Clock the ſame Day the Boy ſaid, *Now they have her, and are examining her, and ſhe ſays ſhe does all by Prayer, and now ſhe is ſaying her Prayer.* And

And ſhe further ſaid, That ſeveral Times ſhe had heard a Clapping in his Bed, as if Hands had been clapped; and that ſhe had often ſeen a Motion in the Bed, as if it had been three Kitlings creeping, which ſhe and others have endeavoured to take hold of, but never could, it vaniſhing when they offered to take hold of it. At other times they heard a Knocking, as if it were at the Bed's Feet under the Bed, and in ſome of thoſe Fits he would cry, *Now ſhe comes, now ſhe comes, now ſhe will break my Neck*; and preſently his Neck was thrown about as if it had been broken, his Mouth being drawn ſometimes on one ſide, and ſometimes on the other.

Richard Newton, of *Nottingham*, ſwore, That coming to the ſaid *Sommers* in his Fit, he heard him ſay plainly, with his Mouth wide open, his Tongue drawn into his Throat, ſo that nothing but the Root of it could be ſeen in his Mouth, and neither his Lips nor Chaps moving, *Ego ſum Rex, Ego ſum Deus*, with other Words which this Witneſs did not underſtand.

Henry Nuſſie, Blackſmith, ſwore, That ſitting up with the ſaid *Sommers* about Ten or Eleven-a-Clock at Night, he ſaw him with his Mouth wide open, and he ſpoke ſeveral Words to *John Wigan* in *Latin*, which he underſtood not, neither his Chaps nor Tongue moving, and at the ſame time he came very near him, that he might ſee it the better.

William Langford, of *Nottingham*, Surgeon, ſwore, That the ſame Day he was diſpoſſeſs'd, he gnaſhed with his Teeth, wallow'd, and foam'd at ſuch a rate, that the Foam hung down from his Mouth to his Breaſt, though it was wiped away continually with Cloaths, which continued for the Space of an Hour; which was the ſtranger, he having taken nothing from Six-a-Clock in the Morning till Five in the Afternoon; and that he ſcrietched with three ſeveral Voices, ſo hideouſly, that it was not like

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a human Creature, but like a Bull, the ſecond Voice like a Bear, and the third was a ſmall Voice, ſuch as could hardly be counterfeited.

This Witneſs further ſaid, That he was ſo ſtrong, eſpecially on the 17th of *February*, that three of them could not hold him, and that feeling his Temples and Arm, he could feel no Pulſe, but that he was ſenſeleſs, like a dead Man, and that all the outward Parts of his Body were cold; nor did he pant or breathe much, as he could perceive. He further ſaid, That he heard him ſing with a ſmall Tuneful Voice, and that he could not ſing ſo out of his Fit. And that the 7th of *November*, the Day appointed for his Diſpoſſeſſion, finding him on his Knees at Prayer, and ſome others along with him, he being then deſigned to be carried to the Place appointed, he was ſuddenly thrown a-thwart the Bed, and that Five or Six of them had much adoe to carry him to the Place; and that he alone holding of his Head, it was ſometimes forcibly taken from him. And being extreamly tormented that Day, and his Buttons opening, he ſaw a Riſing or Swelling in the bottom of his Belly, which moved the Cloaths; and his Breaſt and Stomach being bare, he ſaw the ſame Swelling the Bigneſs of a Gooſe Egg, which aſcended from his Breaſt up to his Throat, with Motions to Vomit, which continued till he was diſpoſſeſs'd, and then ſuddenly he was thrown over, by what Means no Body could imagin.

Thomas Graie, of *Graies Langlie* in the County of *Leiceſter*, Eſq; ſwore, That the third of *November*, he ſaw the ſaid *Sommers* lie upon a Bed, ſeveral Perſons holding him at his Feet and Head, ſo that he ſeemed to be in a Fit, though his Countenance did not ſhew it, and immediately praying to God that ſome Token of the Reality of his being poſſeſs'd might appear to him, he ſaw ſomething move under the uppermoſt Covering of the Bed, not far from

from the Small of his Leg, which lay in a round Lump, panting; which he pointing at ſaid, what is that? Some ſaid it was his Feet, but others ſaid they had his Feet there, and held them; then he laid his Hand upon it, and felt it move, and claſping his Hand together, he perceived it to yield like Wind or Air; and when he opened his Hand, it filled it up again; and when he took away his Hand, the Cloaths ſettled very ſoftly down, like a Bladder blown with Wind, which falls down when prick'd, and preſently the ſame Sort of moving was on the other Side; and laying his Hand upon it, he found ſomething move very ſenſibly under his Hand like the Foot of a Kitling.

John Wood of *Lenton* ſwore, That on *Friday* the 17 of *February*, being told, That *William Sommers* was very much tormented with ſtrange Fits; going there with other Company, he found, that three or four Men could ſcarce hold him; and to try whether the Boy's Strength was ſo great or not, he had a mind to try how he could deal with him himſelf, and ſtepping behind him, got faſt hold of his Arms, as if he would have pinnion'd him; but finding that he could not hold him, but that he would ſlip out of his Hands, he let go his Hold there, and clapped his Fingers one betwixt the other, round his Body; but he was ſoon ſo tired that two of the Standers by laid hold of him, one, holding one Leg, and the other the other Leg, he ſtill holding his Body; but he tired them all in an Hour's Time, ſo that others that ſtood by were forced to relieve them.

Upon this, this Witneſs ſtepped before him, to ſee if he was out of Breath himſelf or panted, and found his Eyes and Lips cloſe ſhut up, and ſo far from panting, that he could not perceive him draw his Breath, nor did he ſweat the leaſt, nor was there the leaſt Redneſs in his Cheeks.

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The ſame Witneſs ſaid further, That hearing it reported that the ſaid *Sommers* diſſembled, and was delivered to *Nicholas Shepherd* and *John Cooper*, as his Keepers at *Lenton*; therefore taking a Friend along with him they openly asked him before Witneſſes, whether he remembred what was done to him in ſome of his preceding Fits? To which he anſwered, He did. And then *John Wood* asking him, Whether he could remember what he did to him, he told him he could, and that he nipped him by the Finger with his Thumb-Nail, and made a Sign with his own Thumb-Nail, upon his own Finger, ſaying, He nipped him thus; but being deſired in the Name of God to tell the Truth and ſhame the Devil, he confeſſed, that he did not nip his Finger, and at laſt confeſſed, that he could not tell any thing he did.

Next *John Setwellie* ſwore, That coming to the ſaid *Sommers* in the Preſence of Mr. *Dorrel*, and others, he found him in a Fit, and ſo ſtrong, that ſeveral Perſons were ſoon tired with holding him. And another Time finding him well, and exhorting him out of the Word of God, he was ſuddenly thrown from the Place he ſat, and his Head knocked to the furtheſt Poſt of the Chimney, that they thought it had been broken, he being ſo heavy, that it ſeemed impoſſible for any Natural Body to be of ſo great a Weight; and being laid upon the Bed, and lying there half an Hour, ſeveral ſtrange Accidents happen'd, as his Neck being doubled under him, and being likewiſe tormented in his inward Parts; one of his Legs being very heavy, and a little Thing ſeemed to move in every Part of him, ſwelling his Body, and riſing in ſeveral Parts of his Face as big as a Walnut; and afterwards coming to himſelf again, and continuing well a ſmall Time, he was ſuddenly ſeized with a Fit again, and caſt into the Fire, and being taken out again without any Hurt, he began to foam, wallow,

low, and gnash with his Teeth, scrietching and roaring, and tormented in his Body, with several Swellings both in his Body and Face, as before, saying several strange Things, his Mouth being wide open, and his Tongue drawn into his Throat.

Richard Mee likewise swore, That coming to the said *Sommers* to watch with him, between Three and Six a-Clock in the Morning, he heard a Voice, saying, That *he would have his Right Eye, and then he would have his Left*; and presently a great Blackness was in his Left Eye. And the same Witness says, That a Day or two before, and several other Times, he saw a Swelling in his Arms and Legs, as big as a Walnut, removing from one Place to another in his Body, and that he felt in his Body the Bigness of a Six-penny-Loaf, and so hard, that he could not press it down with his Hand. The same Deponent says, That he hath seen him often turn his Face quite backwards, and moving his Body; and that his Eyes were as big as Beasts Eyes, seemingly ready to start out of his Head.

The same Deponent further says, That he hath seen him fall down before them, and that one of his Legs would be crooked with the Fall, which could not be pulled straight by any means. He hath likewise seen his Mouth strangely distorted, and that his Tongue would be thrust out of his Mouth, as big as a Calve's Tongue. He hath also seen him laugh very strangely, and suddenly scrietch like a Swine when it is sticking, also wallow and gnash with his Teeth, and foaming at the Mouth, being senseless; and sometimes he would be cast into the Fire, standing a Yard and half off, and neither his Cloaths burned nor his Hair singed.

He further says, That in many of his Fits he sometimes would be so strong, that Six Men could scarce hold him without being out of Breath with struggling; and sometimes a loud Voice would come from him, saying, *that there was no God*; *that he was*

God;

God; *that he was King and Prince of Darkneſs.* And in ſaying the Lord's Prayer he could not be perſwaded to ſay, *Lead us not into Temptation, but lead us into Temptation.* And further he ſays, That he hath ſmelled ſuch ſweet Smells in the Room where he was, that he could not bear the Sweetneſs of them.

Elizabeth Milward ſwore, That the Day Mr. *Dorrel* came to Town, *William Sommers* was extreamly tormented, ſo that for an Hour and a half he lay as dead, being ſenſeleſs and ſpeechleſs, and to Appearance without Breath; being preſently as cold as Ice, and his Hands black: nor would any Cordials revive him, but he was ſo heavy that they could not lift him up; and the firſt Words he ſaid, were, Dorrell *comes*, Dorrel *comes*, *he will have me out, but I will come again, for* Nottingham *and* Lenton *are Jolly Towns for me.* And the firſt time he called any of his Neighbours to help him, ſhe heard a thumping and knocking in his Bed, and putting her Hand into the Bed, ſhe felt the knocking at a hollow Place above the Cheſt of his Body, which ſhe heard as ſhe went down the Stairs, being ſo much afraid that ſhe durſt not ſtay with him.

John Pane of *Plumtree*, Miniſter, ſwore, That about Nine of the Clock before Noon, the Day ſet apart for Faſting and Prayer, he ſtaid till three in the Afternoon before he could ſee the Boy, whom he found groveling on the Bed on his Face, and a Swelling under his Cloaths, as big as a Mouſe, which removed from Place to Place in his Body. He alſo heard a Thumping and Beating in three ſeveral Places in the Boys Bed at the ſame time, and putting his Hand into the Bed, felt it knock ſenſibly under his Hand.

John Clark of *Nottingham* ſwore, That going to ſee the Boy the ſixth of *November*, he found him in a Fit, in which he ſaid the following Words to *Edward Garland*, Edward Garland, *Art thou there?*

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how do thy Children? I will have one of them, even the youngeſt. To which *Garland* anſwered, I deſie the Devil, for he can have no Power of me nor my Children. And a little Time after the Boy came to his Senſes, and being asked whether he would riſe, when the Cloaths were taken off, he ſaw a Swelling upon his Breaſt as big as a Mouſe, which he took hold of, and found it very ſoft, and endeavouring to take hold of it preſently went away, and the Boy ſaid it was gone down into his Leg, and he ſaid he ſaw him ſeveral times when his Legs and Arms were inflexible, and very heavy.

W. Hunt likewiſe ſwore, That he ſaw *William Sommers* in his Fit, lying for dead, when he heard a Voice come from him when his Lips were quite cloſed, he neither moving his Lips or Jaws, as he perceived, yet he continued ſpeaking a Quarter of an Hour. And he ſaid further, That in the ſame Fit he ſaw a Thing about the Bigneſs of a Walnut, running in the Fleſh of the ſaid *Sommers*, about his Face, Forehead, and Eyes, and to his Ear.

CHAP. V.

Containing a further Account of the Works of the Devil, without the Aſſiſtance of Man; alſo by Witchcraft, Sorcery, &c.

THat the Works of the Devil are often put in Practice without the Aſſiſtance of Magicians, Witchcraft and Sorcery, as well as by thoſe Wicked Inſtruments, is evident from Scripture; the Devil in the Body of a Serpent, being able to ſpeak to, and diſpute with *Eve*; his Voice being manifeſtly perceived and heard by her, there being

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at that time no Body born to act the Part of a Witch. Another Example of the Devil's acting without the Assistance of Witches was, when our Saviour was carried and set upon the Pinacle of the Temple; nor was it less visible, how the Devil, by a supernatural Power, brought down Fire from Heaven, and burnt so many Thousands of Job's Sheep, and caused whole Herds of Swine to run headlong down into the Sea.

The Scripture likewise gives us Examples, how the Devil himself tormented the Bodies of Men; *Mark* the 1st, *Luke* 4, *Matthew* 17, and *Mark* the 9th; the Devil being heard to cry out of the Bodies of the possessed Persons after a strange and wonderful manner, in which Cases the Devil was sole Agent without the Help and Assistance of Witches or Sorcerers.

This is confirmed not only by sacred, but other faithful Historians, and the Reports of Ethnick Writers, who lived in different Ages, several Authors of approved Credit having told us, how the Devil not only spoke out of the Bodies of Men possessed, but also out of Trees, Caves of the Earth, Images and Statues. The Truth of the first appears from what hath been delivered concerning the *Python*'s speaking out of the Bellies of several Persons: The second is also confirmed by the several Relations, which were continued for some hundreds of Years, before the Birth of our Saviour, concerning the Oracle of *Delphos*, the Oak of *Dodona*, and the Statue of *Memnon*. And *Petrus Gregorius Tholosanus*, writing of some Statues at *Alexandria* tells us, That they fell on the Ground suddenly, and with a loud Voice declared the Death of the Emperor *Mauricius*, at the same Time that he was slain at *Rome*.

And as the Devil shews himself by Voices and Sounds, in Trees, Caves, Statues, so he does in

ſeveral other outward Shapes, and in the Forms of other Creatures. Thus the Devil ſpoke to *Eve* in the Form of a Serpent; and *Orpheus* mentions ſix Kinds of viſible Spirits, *viz.* Spirits inhabiting the heavenly Regions, ſuch as rule in the Air, in the Water, in the Fire, in the Earth, and under the Earth. The Spirits in the Air, *Plato* ſays, are Preſidents of Divination, of Miracles, and of *Chaldaick* Magick; the Spirits in the Earth, and under the Earth, are ſuch as appear in the Shapes of Dogs and Goats, moving Men to foul and unlawful Luſts. And the ſame Author tells us, that Spirits make uſe of airy Bodies or Subſtances that they may appear to Men.

Upon this Occaſion we might recite the Apparition that appeared to *Athenodorus* the Philoſopher reported by *Pliny*; and *Brutus* his Genius, after the Death of *Julius Cæſar*, appearing and ſpeaking to him; as alſo thoſe Repreſentations, which in the Shape of Men appeared to *Lucius Domitius*, returning towards *Rome*, *Suetonius* reporting that it touched his Beard, which immediately was turned from a perfect Black to a lively Yellow, and therefore afterwards he was called *Ænobarbus*; but not to mention ſuch, later Times have furniſhed us with Examples of this kind.

It is reported by *John de Serres* the *French* Chronicler, that the late K. of *France*, *Henry* the 4th, being out a Hunting, a Devil preſented him and the whole Company with the loud Cry of Hounds, and Winding of Horns. The King commanded Count *Soiſſons* to go and ſee who it was, wondering who durſt interrupt his Game: The Earl ſtill advancing towards the Noiſe, heard it, but came no nearer. At laſt a big black Man appeared in the thickeſt of the Buſhes, and ſpeaking ſome few Words to the Earl ſuddenly vaniſhed. And Mr. *Fox* in the Life of *Martin Luther*, tells us of the

the Apparition and Conference of the Devil with a young Man, who, upon Contracts agreed between the Devil and himſelf, delivered his Bond to the Devil for the Performance of the ſame. And *Speed* in his Chronicle, within the Time of *Henry* the Fourth, makes Mention of the Apparition of the Devil in the Habit of a *Minorite* Fryar at *Dunbury* Church in *Eſſex*, with ſuch Thundering, Lightning, Tempeſts, and Fire-balls, that the Vault of the Church broke, and half of the Chancel was carry'd away.

And as the Devil, without the Aſſiſtance of human Inſtruments, hath frequently exerciſed his Power, ſo he hath done it frequently by making Covenants with Man.

Livy reports, that the Roman *Claudia*, a veſtal Virgin, actually appeared, to be able alone with Eaſe and Facility to draw a mighty Ship along by a ſmall Line or Girdle, which was ſo large and heavy, that a great many Men could not move it, though aſſiſted by the Strength of a great many Cattle accuſtomed to draw very heavy Burthens. *Tuccia* alſo a veſtal Virgin, is reported by repeating a certain Prayer to keep Water within a Sieve or a Riddle. And *Camerarius* mentions a Man who armed only with certain Charms, would receive upon his Body, without Harm, Bullets or Shot fired out of a Cannon; and he mentions another, who would undertake to lay his Hand upon the Mouth of a Cannon when it was fired, and ſtop both the Fire and the Shot from going out of it; and it is recorded, that *Decius Actius* the Augur told *Tarquinius* the *Roman* King the Time intended for his moſt ſecret Deſigns. And it is written of the *Enthuſiaſtes* or Propheteſſes of *Diana* in *Caſtabola*, a Town of *Cilicia*, that they would frequently and voluntarily walk with their bare Feet upon burning Coals, without any Hurt or Alteration by the Fire. And it is ſaid of *Pytha-*

goras, that by certain Words he could compel an Ox or Bullock to leave off eating. Others report, that he could command the wild Beasts and Birds to come to him and grow tame and follow him. It is also said of him, that he was once seen at the same Time in the City of *Thurium*, and the Town of *Metapontum*. *Apollonius* is said to have been translated in the Twinkling of an Eye from *Smyrna* to *Ephesus*.

It is said of *Apollonius*, That he foretold the Day, the Hour of the Day, and the Moment of the Hour, wherein *Cocceius Nerva* the Emperor should die, a long time before, and being in Places far distant from him. And it is further said of him, That being asked of one how he should grow rich, *Apollonius* appointed him to buy a certain Field, and to be careful in Tilling and Plowing of it; which when he had done, he found a great Treasure, and so became rich. The same *Apollonius* likewise told *Titus Vespasian* the Time and Manner of his Death.

To these we may add, what was said of that famous and renowned *British* Wizard *Merlin*, and his high Esteem amongst Princes for his Prophecies, being able to foretel for many succeeding Ages, the Successes and Events of several Princes Affairs in their several Reigns.

And it is reported of that infamous Woman amongst the *French*, *Joan* of *Arc*, who foretold a great many wonderful things to King *Charles* the Seventh, that upon her Encouragement and Assurance of Success, the *French* after encountered the victorious *English*, and contrary to all Reason and Expectation to their great Terror and Amazement suddenly confounded them, though at last she was taken Prisoner by the *English*, and executed and burnt for her Witchcraft. And the same Historian reports, That a Wizard foretold Duke *Biron* of his Death, and that he should die by the

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Back-blow of a *Burguignan*, who afterwards proved his Executioner, being that Country-man.

Philip de Commines tells us of one Fryar *Hierome*, and of his admirable Predictions, concerning the Affairs of the King of *France*; nor could any Body deny him to be a Witch or Wizard, who, as Mr. *Speed* teſtifies, in the Reign of *Richard* the Uſurper foretold, that upon the ſame Stone where he daſhed his Spur going towards *Boſworth* Field, he ſhould daſh his Head upon his Return, which proved accordingly true; for being ſlain in the Battle, and carry'd naked out of the Field, his Head hanging low by the Horſe's Side, behind him that carried him off, it ſtruck againſt the ſame Stone he had ſtruck his Spur againſt as he went; to which we might add ſeveral Relations of the like Kind.

In the *Malleus Maleficorum* there is an Account of a *German* Sorcereſs, who commonly cured not only thoſe that were bewitched, but all kind of diſeaſed People, ſo far beyond the Power of Nature or Art, that the Uſe of Phyſicians was wholly left off, and People of all Countries, both far and near, reſorted ſo much to her, that the Governour of that Country only impoſing a Penny upon every one that came to her, raiſed by that Means a vaſt Treaſure.

To theſe Hiſtorical Relations we ſhall add, that it was once objected againſt a Witch in *Northampton*-ſhire at the publick Aſſizes, that a Rat was often obſerved to reſort to her privy Parts, and with her Conſent to ſuck, which was not only proved by ſufficient Teſtimony, but acknowledged by her own Confeſſion. What ſtrange Effects have been produced by the Power of Witchcraft, in a great Meaſure appears from the foregoing Relations; to which we ſhall add, That it hath been obſerved, that ſeveral Perſons in the Time of their Fits have been ſeen to vomit

crooked Iron, Coals, Brimſtone, Nails, Needles, Pins, Lumps of Lead, Wax, Hair, Straw, *&c.* and ſeveral ſick Men have in the Time of their Sickneſs declared Words, Geſtures and Actions done in diſtant Places, even in the Time of their being done, acted or ſpoken.

And beſides the different Actions of Witches already mentioned, it is not unknown that ſeveral have undertaken to reveal hid Treaſures, Goods loſt or conveighed away, and the Works and Guilt of other Witches, good Fortunes and ill Fortunes in ſeveral Affairs, Deſigns or Attempts; as alſo by Enchantment to lead Captive the Minds and Wills of Men, either towards extraordinary and unreaſonable Deſires and Luſts, Hatred or Love, to or againſt particular Perſons, or particular Things.

Franciſcus Picus Mirandula reports, that a famous Magician in *Italy*, in his Time, kept the Skull of a dead Man, out of which the Devil would give Anſwers to any Queſtions propoſed, the Wizard firſt repeating ſome Words, and turning the Skull towards the Sun.

Some in the Execution of their Diabolical Works, never undertake any thing without Mumblings, Whiſperings, and ſecret Sounds and Words heard grumbling in their Mouths; as *Theophraſtus* tells us of certain Magicians, who uſed that Practice in gathering of *Helleborus* and *Mandragora*. And *Galen* tells us of a certain Sorcerer, who by uttering and muttering but one Word, would immediately kill or cauſe to die, a Serpent or Scorpion. And *Benivenius* affirms, that ſome kind of People have been obſerved to do hurt, and to ſurprize others by uſing only certain ſacred and holy Words. Others have accompliſhed their deviliſh Ends by Apparitions, raiſed or conjured into Glaſſes. Others put their deviliſh Deſigns in Execution by inchanted Herbs, which they

they mix and gather with braſs Hooks, or by Moonſhine; and ſometimes with their Feet bare and naked. *Hollingſhead* takes Notice in his Chronicle of ſeveral Traitors, who were executed for conſpiring the King of *England*'s Death by ſorcerous and magical Pictures of Wax: And the ſame Author takes Notice, That in the twentieth Year of Queen *Elizabeth*, a Figure-Caſter being ſuſpected as a Conjurer or Witch, ſuddenly dying, there was found about him the Picture of a Man wrought in Tin; and ſeveral late Writers have obſerved, that Witches, by ſuch Pictures, have cauſed the Perſons they repreſented to conſume away ſecretly, which hath been proved by ſeveral Witches executed in *Yorkſhire* and *Lancaſhire*: Others put their infernal Deſigns in Execution by Medicines taken out of the Bodies of dead Men, and murdered Infants.

Some practiſe Witchcraft by tying Knots, as St. *Jerome* witneſſeth of a Prieſt of *Æſculapius* at *Memphis*. Some make uſe of touching with the Hand or Finger: Some make uſe of Parchment made of the Skins of Infants, or Children born before their Time, as *Serres* reports of Witches detected in the Reign of King *Henry* the Fourth. And ſome make uſe of living Creatures to miniſter to them, or of Devils and Spirits in their Likeneſs. And *Theocritus* in his *Pharmaceutria* induces a Sorcereſs, who by the Power of her Bird, forced her Lover to come to her.

And it ſeems not impoſſible for a Witch to act by a Multitude of living Shapes, which the Devil in former Ages hath aſſumed; as *Fauns*, *Satyrs*, *Nymphs*, familiarly converſing with Men: Some bring their wicked Sorcery to an end, by ſacrificing to the Devil ſome living Creatures, as *Serres* witneſſeth, from the Confeſſion of Witches in King *Henry* the Fourth's Time, one of which

confeſſed that ſhe offered a Beetle to the Devil or evil Spirit.

And in former Times living Creatures were not only ſacrificed to Devils, but even Men, with which the Heathens pleaſed their Gods, which were no other than Devils. And rather than the Devil will want Worſhip, he is ſometimes willing to accept of paring of Nails, as *Serres* reports from the Confeſſions of ſeveral *French* Witches.

Some Authors teſtify, that ſome Kind of Sorcerers fix their Magical Effects and Works on Men, by conveighing or delivering to the Perſons whom they mean to aſſault, certain Sorts of Meat or Drink, as appears from the Magick Cups of *Filtra* or Love-draughts. St. *Auguſtin* mentions a Woman who bewitched others by delivering only a Piece of Cheeſe. And ſome Witches have been obſerved to work their Miſchief on them they ſought to deſtroy, by obtaining ſome Part of their Garments, or of their Excrements; as their Hair, or the like.

Thus much being ſaid of Witchcraft and Sorcery, we ſhall briefly take Notice of ſome of the Ceremonies and Rites of Diviners. Some in former Times uſed to divine by the Flying of Birds, by Viewing of Lightning, by Monſters, by Lots, by the Inſpection of the Stars, and by Dreams. Some declared their Divinations out of Tubs, or Veſſels of Water, into which were caſt thin Plates of Silver and Gold, and other precious Jewels, by which the Devils were allured to anſwer to their Demands, Doubts and Queſtions. Some derived their Divinations from Looking-Glaſſes, where the Devil anſwered their Demands, by Figures and Shapes appearing in them. Some take their Divinations from Lots taken from Points, Figures, Characters, Words, Syllables, Sen-

Sentences, Fire, Water, Earth and Air; alſo by Sieves, Riddles, and the Guts and Bowels of the Dead: Devils alſo are ſometimes conjured by ſeveral Sorts of Stones, Heaths, Woods, Creatures, Times and Rites, Spirits delighting in Signs and Creatures, as they betoken Honour and Reſpect.

CHAP. VI.

Containing the wonderful Diſcovery of the Witchcrafts of Margaret *and* Philip Flower, *Daughters of* Joan Flower, *by* Beaver Caſtle, *and executed at* Lincoln *the 11th of* March 1618.

WHEN the Right Honourable Sir *Francis Manners* ſucceeded his Brother in the Earldom of *Rutland*, and took Poſſeſſion of *Beaver*-Caſtle, and the reſt of the Revenues belonging to the ſame Earldom; he took ſuch honourable Meaſures in the Courſe of his Life, that he neither diſplaced Tenants, diſcharged Servants, nor denied the Acceſs of the Poor, but making Strangers welcome, did all the good Offices of a Noble Lord, by which he got the Love and Goodwill of the Country; which he did the more heartily, his Noble Counteſs being of the ſame Diſpoſition; ſo that *Beaver*-Caſtle was a continual Place of Entertainment, eſpecially to Neighbours, where *Joan Flower*, together with her Daughters was not only relieved at the firſt, but quickly after entertained as Chair-woman, and her Daughter *Margaret* admitted as a continual Dweller in the Caſtle, looking to the Poultrey abroad, and the Waſh-houſe at home;

and thus they continued 'till found guilty of ſome Miſdemeanour, which was diſcovered to the Lady.

And though ſuch honourable Perſons want not all Sorts of People to bring them News, Tales or Reports, and to ſerve them in all Offices; yet in this Family there were neither Buſie-bodies, Flatterers nor Underminers, or Supplanters of one another's good Fortune; each doing their Duty, and regarding the Intereſt of the Earl and his Lady, which encouraged them to give more Heed to their Complaints.

The firſt Complaint againſt *Joan Flower*, the Mother, was, that ſhe was a monſtrous malicious Woman, full of Oaths, Curſes, and irreligious Imprecations; and as far as appeared, a plain Atheiſt: Beſides of late her Countenance was ſtrangely altered, and her Eyes very fiery and hollow, and her Speech fallen and altered, and envious, her Behaviour very ſtrange likewiſe; ſo that there were great Suſpicions of her being a Witch; and ſome of her Neighbours affirmed, that ſhe dealt with familiar Spirits, and terrified them all with Curſes and threatning Revenge, upon the leaſt Cauſe of Diſpleaſure or Unkindneſs.

As for *Margaret*, ſhe was accuſed of frequently going from the Caſtle, and carrying Proviſions away in unreaſonable Quantities, and returning at ſuch unreaſonable Hours, that they could not but conjecture at ſome Miſchief amongſt them, and that their extraordinary Expences tended both to rob the Lady, and ſerved to maintain ſome debauched and idle Company which frequented *Joan Flower*'s Houſe, and eſpecially her youngeſt Daughter.

As for *Philip*, ſhe was accuſed of being lewdly tranſported with the Love of one *Thomas Sympſon*, who preſumed to ſay, that ſhe had bewitched him, having no Power to leave her, and as he thought

thought ſtrangely altered both in Mind and Body ſince he knew her.

Theſe Complaints began to be made many Years before their Conviction, or publick Apprehenſion; nevertheleſs the Earl and his Lady were ſo honourable, and this monſtrous Woman carry'd it ſo ſlily and cunningly towards them, and the Devil was ſo ſubtle in bringing what he deſigned to paſs, and her Malice was attended with ſo much Wit and malicious Envy, that every Thing paſſed on ſmoothly for a long Time, 'till the Earl, by Degrees, entertained ſome Diſlike of her, and uſed not that Freedom, nor familiar Conferences with her as uſual: At laſt one *Peale* offered her ſome Wrong, and upon that ſhe made her Complaint, but found they took no Notice of her clamorous and malicious Information. And after one Mr. *Vavaſor* forſook her Company, either ſuſpecting her lewd Life, or miſliking ſuch baſe and mean Creatures as no body but the Earl's Family loved.

In ſome Time the Counteſs miſliking her Daughter *Margaret*, and diſcovering ſome Indecencies in her life, and the Neglect of her Buſineſs, diſcharged her from lying any more in the Caſtle, yet gave her forty Shillings, a Bolſter, and a Matreſs of Wool, commanding her to go home; ſo that at laſt her frequenting the Caſtle not ſo much as uſual, turned her Love towards this honourable Family into Hate and Malice; and being offended, that ſhe ſhould be ſo much ſlighted and reproached by her Neighbours upon her Daughter's being put out of Doors, ſhe grew paſt all Shame, and ſeveral times curſed all thoſe that were the Occaſion of her Diſcontent, and made her unacceptable to her former familiar Friends, and beneficial Acquaintance.

The Devil perceiving the ill Diſpoſition of this Wretch, and that ſhe and her Daughters might eaſily be made Inſtruments to enlarge his Kingdom,

dom, he grew more familiar with them, and began to offer them his Service, and told them that they ſhould command what they pleaſed, and that he would attend them in the Form of a Dog, or a Cat, or a Rat, that he might be leſs frightful to them, and leſs ſuſpected by others: At laſt they agreed, and gave away their Souls for the Service of ſuch Spirits as he had promiſed them; which Promiſes were ratified and confirmed by abominable Kiſſes, and an odious Sacrifice of Blood, making uſe of certain Charms and Conjurations, with which the Devil deceived them, that nothing might ſeem to be done without ſome Ceremony and Form.

When thus they were deceived and caught in the Snares of the Devil, they grew proud of their cunning and artificial Power to do what Miſchief they pleaſed, having learned the Art of Enchanting, Spells and Charms; ſo that they could kill what Cattle they pleaſed, and diſſemble their Malice with Flattery, and a Shew of kind Entertainment. Then they began to threaten the Earl and his Family with a terrible Tempeſt, which through the deviliſh Devices of theſe Women fell upon him, when he neither ſuſpected nor underſtood any Thing of it; for both the Earl and his Counteſs began to be ſubject to Sickneſs, and extraordinary Convulſions, which they took with Patience, as ſubmitting to the Hand of God, glorifying their Creator in Heaven, and willingly bearing his Croſſes on Earth.

But at laſt theſe wicked Women growing ſtill more malicious and revengeful, his Family were more ſenſible of their wicked Diſpoſitions: For firſt his eldeſt Son, *Henry* Lord *Roſſe*, was taken ſick after a ſtrange Manner, and in a little time died; and after *Francis* Lord *Roſs* was ſeverely tormented by them, and inhumanly tortured by a ſtrange Sickneſs; And preſently after the Lady

Ca-

Catharine was ſet upon by their deviliſh Practices, and very frequently in Danger of her Life, in ſtrange and unuſual Fits. And as they confeſſed, both the Earl and his Counteſs were ſo bewitched, that they ſhould have no more Children. Yet the Earl attended his Majeſty both at *Newmarket* and *Whitehall*, bearing his Loſs with a great deal of Patience, and little ſuſpecting it proceeded from Witchcraft, 'till God Almighty would ſuffer them no longer to go on in their Wickedneſs, but bring them to Shame for their wicked and villanous Practices.

About *Chriſtmas* they were apprehended and carried to *Lincoln* Jayl, after due Examination before ſufficient Juſtices and diſcreet Magiſtrates. *Joan Flower*, before her Conviction, called for Bread and Butter, and wiſhed it might never go through her if ſhe were guilty of the Matter ſhe was accuſed of; and upon mumbling of it in her Mouth ſhe never ſpoke more, but fell down and died as ſhe was carried to *Lincoln* Jayl, being extremely tormented both in Soul and Body, and was buried at *Ancaſter*.

When the Earl heard of their Apprehenſion he made haſte down with his Brother Sir *George*, and ſometimes examining them by themſelves, and ſometimes employing others, he referred them to their Tryal, before the Judges at *Lincoln*, where they were convicted of Murder, and executed the 11th of *March*.

To demonſtrate the Juſtice of their Suffering, and the horrible Practices they were guilty of; we ſhall ſubjoin their own Examinations and Evidences againſt themſelves, which apparently diſcover their ill Practice of that abominable Art of Witchcraft.

The Examination of Anne Baker *of* Bottesford *in the County of* Leiceſter *Spinſter, taken* March *the Firſt* 1618, *by the Right Honourable* Francis *Earl of* Rutland, *Sir* George Manners, *Knight, two of his Majeſty's Juſtices of the Peace for the County of* Lincoln, *and* Samuel Flemming *Doctor of Divinity, one of his Majeſty's Juſtices of the Peace for the County of* Leiceſter.

SHE ſays that there are four Colours of Planets, Black, Yellow, Green and Blue, and that Black is always Death; and that ſhe ſaw the Blue Planet ſtrike *Thomas Fairborn*, the eldeſt Son to *William Fairborn* of *Bottesford* aforeſaid, by the Pinfold there, in which Time the ſaid *William Fairborn* beat her and broke her Head, whereupon the ſaid *Thomas Fairborn* did mend; and being asked who ſent that Planet, ſhe anſwered it was not I.

She ſaid further, That ſhe ſaw a Hand appear unto her, and that ſhe heard a Voice in the Air ſay to her, *Anne Baker*, ſave thy ſelf, for to Morrow thou and thy Maſter muſt be ſlain; and the next Day ſhe and her Maſter were in a Cart together, and ſuddenly ſhe ſaw a Flaſh of Fire, and ſaid her Prayers, and the Fire went away, and preſently after a Crow came and picked upon her Cloaths, and ſhe ſaid her Prayers again, and bade the Crow go to whom he was ſent, and the Crow went

went unto her Maſter, and did beat him to Death, and ſhe with her Prayers recovered him to live, but he was ſick a Fortnight after, and ſaith, That if ſhe had not had more Knowledge than her Maſter, both he and ſhe and all the Cattle had been killed.

Being examined about a Child of *Anne Stannidge*, which ſhe was ſuſpected to have bewitched to Death, ſhe ſaid, the ſaid *Anne Stannidge* delivered her Child into her Hands, and that ſhe laid it upon her Skirt, but did no Harm to it: And being charged by the Mother of the Child, that upon the Burning of the Hair, and the Pairing of the Nails of the ſaid Child, the ſaid *Anne Baker* came in and ſat her down, and for the Space of an Hour could ſay nothing; ſhe confeſſes that ſhe came into the Houſe of the ſaid *Anne Stannidge* in great Pain, but did not know of the Burning of the Child's Hair and Nails, but ſaid ſhe was ſo ſick that ſhe did not know whether ſhe went.

Being charged that ſhe bewitched *Elizabeth Hough*, the Wife of *William Hough* to death, becauſe ſhe made her angry for giving her Alms of her ſecond Bread; ſhe confeſſes that ſhe was angry, and ſaid that ſhe might have given her of her better Bread, for ſhe had gone too often of her Errands, but ſhe confeſſed no more.

She confeſs'd that ſhe came to *Joan Gill*'s Houſe, her Child being ſick, and that ſhe was entreated to look on the Child, and to tell her whether it was fore-ſpoken or no; and ſhe ſaid it was fore-ſpoken, but when the Child died ſhe could not tell.

And being asked concerning *Nortley* carrying his Child home to his own Houſe, where the ſaid *Anne Baker* was; ſhe asked him who gave the Child that Loaf, and he told her *Anthony Gill*, to whom ſhe ſaid, he might have had a Child of his own,

own, if he would have ſought in Time for it, which Words ſhe confeſſed ſhe did ſpeak.

Being blamed by *Henry Mills* after this Manner, a Fire ſet on you, I have had two or three ill Nights; ſhe anſwered, You ſhould have let me alone then; and this ſhe confeſs'd.

The ſaid *Anne Baker*, *March* the 2d, confeſs'd before Doctor *Flemming*, that about three Years ago ſhe went into *Northamptonſhire*, and that at her coming back again, one *Peak*'s Wife, and *Dennit*'s Wife of *Beloyre* told her that my Lord *Henry* was dead, and that there was a Glove of the ſaid Lord's buried in the Ground; and as that Glove did rot and waſte, ſo did the Liver of the ſaid Lord rot and waſte.

Further ſhe ſaid, *March* the Third, before Sir *George Manners*, Knight, and *Samuel Flemming* Doctor of Divinity, that ſhe had a Spirit which had the Shape of a white Dog, which ſhe called her good Spirit.

Samuel Flemming, Teſt.

The Examination of Joan Wilmot, *taken the* 28*th of* February, *in the* 16*th Year of the Reign of our Lord* James *over* England, *King*, &c. *and over* Scotland *the* 52*d*, *before* Alexander Amcots, *Eſq*; *one of his Majeſty's Juſtices of the Peace of the ſaid Parts and County.*

SHE confeſſes that *Joan Flower* told her that my Lord of *Rutland* had dealt badly with her, and that they had put away her Daughter; and that though

though ſhe could not have her Will of my Lord himſelf, yet ſhe had ſpied my Lord's Son, and had ſtricken him to the Heart; and ſhe ſays that my Lord's Son was ſtricken with a white Spirit, and that ſhe can cure ſome that ſend unto her; and that ſome reward her for her Pains, and of ſome ſhe taketh nothing.

She further ſays, that on *Friday* Night, her Spirit came to her and told her, that there was a bad Woman at *Deeping* who had given her Soul to the Devil; and that her ſaid Spirit did then appear unto her in a more ugly Form than it had done formerly; and that it urged her much to give her ſomething, though it was but a Piece of her Girdle, and told her that it had taken a great deal of Pains for her; but ſhe ſays that ſhe would give it nothing, and told it that ſhe had ſent it to no place, but only to ſee how my Lord *Roſs* did, and that her Spirit told her that he would do well.

The Examination of the ſaid Joan Willimot, *taken the ſecond Day of* March, *before the ſaid* Alexander Amcots.

BEING examined, ſhe ſaid That ſhe had a Spirit which ſhe called *Fairy*, which was given to her by *William Be[illegible]ingholm* in *Rutlandſhire*, whom ſhe ſerved three Years; and that her Maſter, when he gave it to her, deſired her to open her Mouth, and he would blow into her a *Fairy* which would do her good; and that ſhe opened her Mouth; and that he did blow into it; and that preſently after there came out of her Mouth a Spirit, which ſtood on the Ground in the Form of a Woman, and enquired about her Soul,

Soul, which ſhe promiſed to liſt at her Maſter's Deſire. She further confeſſed, that ſhe never hurt any Body, but helped ſeveral that ſent for her, which were ſtrucken or fore-ſpoken; and that her Spirit came weekly to her, and would tell her of ſeveral that were ſtricken and fore-ſpoken. And ſhe ſays, That the Uſe ſhe had of the Spirit, was to know how thoſe did whom ſhe had undertaken to mend, and that ſhe helped them by certain Prayers which ſhe uſed, and not by her own Spirit; neither did ſhe employ her Spirit in any thing, but to bring her Word how thoſe did whom ſhe had undertaken to cure.

And ſhe further ſays, That her Spirit came to her laſt Night in the Form of a Woman, mumbling, but ſhe could not tell what it ſaid; and being asked whether ſhe was not in a Dream, or Slumber when ſhe thought ſhe ſaw it; ſhe ſaid, No, and that ſhe was as much awake as at that preſent.

Alexander Amcots,
Thomas Robiſon, Teſt.

The Examination of Joan Willimot *of* Goodby *in the County of* Leiceſter, *Widow, taken the [illegible] of* March *by Sir* Henry Haſtings *Knight, and* Samuel Flemming *Doctor of Divinity, Two of his Majeſty's Juſtices of the Peace of the ſaid County.*

SHE confeſſed that ſhe told one *Cook*'s Wife of *Stathorne* in the ſaid County, Labourer, that *John Patchett* might have had his Child alive, if he

he would have ſought out for it in Time, and if it were not Death ſtricken in her Ways; and that *Patchett*'s Wife had an evil Thing within her, which ſhould make an end of her, and that ſhe knew by her Girdle.

She ſaid further, That *Gamaliel Greete* of *Waltham* in the ſaid County Shepherd, had a Spirit like a white Mouſe put into him, in his Swearing; and that if he did look upon any Thing with an Intent to hurt, he could hurt; and that he had a Mark on his left Arm, which was cut away; and that her own Spirit told her all this before it went from her.

She ſaid further, That *Joan Flower*, *Margaret Flower* and ſhe, met about a Week before *Joan Flower*'s Apprehenſion in *Blackborrow Hill*, and went from thence home to the ſaid *Joan Flower*'s Houſe; and there ſhe ſaw two Spirits, one like a Rat, and the other like an Owl; and that one of them ſucked under her right Ear, as ſhe thought; and the ſaid *Joan* told her, that her Spirits did ſay, that ſhe would neither be hang'd nor burnt.

Further ſhe ſaith, That the ſaid *Joan Flower* took up ſome Earth and ſpat upon it, and worked it with her Finger, and put it up into her Purſe, and ſaid, Though ſhe could not hurt the Lord himſelf, yet ſhe had ſped his Son which is dead.

H. Haſtings,
Jam. Flemming.

The

The Examination of Ellen Green *of* Stathorne *in the County of* Leiceſter, *taken the 17th of* March, *by Sir* Henry Haſtings, *Knight, and* Samuel Flemming *Doctor of Divinity, Juſtices of the Peace for the ſaid County.*

SHE ſays, that *Joan Willimot* of *Goodby* came about ſix Years ſince to her in the Woods, and perſwaded her to forſake God, and to betake her ſelf to the Devil, and ſhe would give her two Spirits, to which ſhe gave her Conſent; upon which *Joan Willimot* called two Spirits, one in the Likeneſs of a Kitlin, and the other of a Moldwarp; the firſt, the ſaid *Willimot* called *Puſs*, the other *Hiffehiffe*, and they preſently came to her; and then ſhe departing left them with the ſaid *Green*, and they leaped upon her Shoulder, and the Kitlin ſucked under her right Ear on her Neck, and the Moldwarp on her left Side in the like Place.

After they had ſucked her ſhe ſent the Kitlin to a Baker of that Town, whoſe Name ſhe remembered not, who had called her Witch and ſtricken her, and bid her Spirit go and bewitch him to death; the Moldwarp ſhe bid go to *Anne Dawes* of the ſame Town and bewitch her to death, becauſe ſhe had called her Witch, Whore and Jade, *&c.* and in a Fortnight's Time they both died.

And the ſaid *Ellen Green* further ſaid, That ſhe ſent both her Spirits to *Stonesby*, to one *Williſon* a Husbandman, and *Robert Williman* a Husband-

man's

man's Son, and bid the Kitlin go to *Williſon* and bewitch him to death, and the Moldwarp to the other and bewitch him to death, which they did, and within ten Days they died. Theſe Four were bewitched whilſt the ſaid *Green* lived at *Waltham*.

About three Years ſince, the ſaid *Green* removed thence to *Stathorne* where ſhe now dwelt. Upon a Difference between the ſaid *Willimot*, and the Wife of *John Pacchet* of *Stathorne*, Yeoman; the ſaid *Willimot* called her the ſaid *Green* to go and touch the ſaid *John Pacchet*'s Wife and her Child, which ſhe did accordingly, touching the ſaid *John Pacchet*'s Wife in her Bed, and the Child in the Nurſe's Arms, and then ſent her Spirits to bewitch them to death, which they did, and the Woman lay languiſhing for a Month and more, but the Child died the next Day after ſhe was touched.

And ſhe further confeſſed, That the ſaid *Joan Willimot* had a Spirit ſucking on her, under the left Flank, like a white Dog: And ſhe ſaid further, That ſhe ſaw the ſame ſucking on her, laſt Barley Harveſt, being then at *John Willimot*'s Houſe.

And as to her ſelf the ſaid *Ellen Green* further ſays, That ſhe gave her Soul to the Devil to have the ſaid Spirits at command; for a Confirmation of which, ſhe ſuffered them to ſuck her always, as above-mentioned, about the Change and Full of the Moon.

H. Haſtings,
Sam. Flemming.

The

The Examination of Philip Flower, *Sister of* Margaret Flower, *and* Daughter *of* Joan Flower, *before Sir* William Pelham, *and Mr.* Butler *Justices of the Peace*, Feb. 4. *which was brought in at the Assizes, as Evidence against her Sister* Margaret.

SHE said, that her Mother and Sister bore Malice to the Earl of *Rutland*, his Countess and their Children, because her Sister *Margaret* was put out of the Lady's Service as Laundress, and exempted from other Services about the House; whereupon her Sister, by her Mother's Command, brought from the Castle the Right-Hand Glove of the Lord *Henry Rosse*, which she delivered to her Mother, who presently rubbed it on the Back of her Spirit *Rutterkin*, and then put it into hot boiling Water; afterwards she pricked it often, and buried it in the Yard, wishing the Lord *Rosse* might never thrive; and so her Sister *Margaret* continued with her Mother, where she often saw the Cat *Rutterkin* leap on her Shoulder, and suck her Neck.

She further confessed, That she heard her Mother often curse the Earl and his Lady, and upon that would boil Feathers and Blood together, using many deviliſh Speeches and strange Gestures.

The

The Examination of Margaret Flower, *Sister of* Philip Flower, *about the 22d of* January, 1618.

SHE confeſſed, That about four or five Years ſince, her Mother ſent her for the Right-hand Glove of *Henry* Lord *Roſſe*; and afterwards her Mother bid her go again to the Caſtle of *Beaver*, and bring down the Glove or ſome other Thing of *Henry* Lord *Roſſe*; and then ſhe asked, for what? Her Mother anſwered, to hurt my Lord *Roſſe*; upon which ſhe brought down a Glove, and delivered the ſame to her Mother, who ſtroked *Butterkin* her Cat with it, after it was dipped in hot Water, and ſo pricked it often; after which *Henry* Lord *Roſſe* fell ſick in a Week, and was much tormented with the ſame.

She further ſaid, That finding a Glove above two or three Years ſince, of *Francis* Lord *Roſſe*, on a Dung-hill, ſhe delivered it to her Mother, who put it into hot Water, and afterwards took it out and rubed it on *Butterkin* the Cat, and bid him go upwards; and after her Mother buried it in the Yard, and ſaid a Miſchief light on him, but he will mend again.

She further confeſſed, That her Mother and ſhe and her Siſter agreed together to bewitch the Earl and his Lady, that they might have no more Children; and being asked the Cauſe of their Malice and Ill-will, ſhe ſaid, that about four Years ſince, the Counteſs taking a Diſlike to her, gave her forty Shillings, a Bolſter and a Matreſs, and

and bad her lie at home, and come no more to dwell at the Caſtle, which ſhe not only took ill, but grudged it in her Heart very much, ſwearing to be reveng'd. After this her Mother complained to the Earl againſt one *Peake*, who had offered her ſome Wrong, wherein ſhe perceived that the Earl took not her Part, as ſhe expected; which Diſlike, with the reſt, exaſperated her the more againſt him, ſo that ſhe waited for an Opportunity of Revenge; upon which ſhe took Wool out of the Matreſs, and a Pair of Gloves which were given her by Mr. *Vavaſor*, and put them into warm Water, mingling them with ſome Blood, and ſtirring it together, then ſhe took the Wool and Gloves out of the Water, and rubbed them on the Belly of *Butterkin* the Cat, ſaying the Lord and the Lady would have more Children, but it would be long firſt.

She further confeſſed, That by her Mother's Command, ſhe brought to her a Piece of a Hankerchief of the Lady *Catherine*'s, the Earl's Daughter, and her Mother put it into hot Water, and then taking it out, rubbed it upon *Rutterkin*, bidding him fly and go; whereupon *Rutterkin* whined and cried Mew; upon which ſhe ſaid *Rutterkin* had no Power of the Lady *Catherine* to hurt her.

The Examination of Philip Flower *the* 25*th of* February 1618, *before* Francis *Earl of* Rutland, Francis *Lord* Willoughby *of* Ersby, *Sir* George Manners, *and Sir* William Pelham.

SHE confeſſed, that ſhe had a Spirit ſucking on her in the Form of a white Rat, which keeps to her left Breaſt, and hath done ſo this three

three or four Years; and as to her Agreement betwixt her Spirit and her ſelf, ſhe confeſſed that when it came firſt to her, ſhe gave her Soul to it, and it promiſed her to do her good, and cauſe *Thomas Sympſon* to love her, if ſhe would ſuffer it to ſuck her, which ſhe agreed to; and ſo the laſt Time it ſucked was on *Tueſday* at Night, the 23d of *February*.

The Examination of Margaret Flower *at the ſame Time*, &c.

SHE confeſſed, That ſhe had two familiar Spirits ſucking on her; the one White, the other Black ſpotted: The White ſucked under her left Breaſt, and the Black ſpotted within the inward Parts of her Secrets. When ſhe firſt entertained them, ſhe promiſed them her Soul, and they covenanted to do all things which ſhe commanded them, *&c.*

She further ſaith, That about the 30th of *January* laſt paſt, being *Saturday*, four Devils appeared to her in *Lincoln* Jayl, at eleven or twelve a-Clock at Midnight: The one ſtood at her Bed's Feet, with a black Head like an Ape, and ſpoke to her, but what, ſhe could not well remember; at which ſhe was very angry, becauſe he would ſpeak no plainer, or let her underſtand his Meaning; the other three were *Rutterkin*, *Little Robin* and *Spirit*, but ſhe never miſtruſted them, nor ſuſpected her ſelf till then.

There is another Examination of the ſaid Margaret Flower, *taken the Fourth of* February, *to this Effect.*

BEing asked what ſhe knew concerning the Bewitching of the Earl of *Rutland*, his Wife and Children, ſhe ſaid, that it was true, that her ſelf, her Mother and Siſter were all diſpleaſed at him, eſpecially with the Counteſs, for turning her out of Service; upon which, four Years agoe, her Mother commanded her to go to the Caſtle, and bring her the Right-hand Glove of the Lord *Henry Roſſe*, the Earl's eldeſt Son; which Glove ſhe found on the Ruſhes in the Nurſery, and delivered the ſame to her Mother, and put it into hot Water, prick'd it often with her Knife, and then took it out of the Water and rubbed it upon *Rutterkin*, bidding him height and go, and do ſome Hurt to *Henry* Lord *Roſſe*; whereupon he fell ſick and ſoon after died, which her Mother hearing of ſaid it was well; but after ſhe had rubbed the Glove on *Rutterkin*, the Spirit, ſhe threw it into the Fire and burnt it.

Theſe Examinations were taken and carefully preſerved, as Evidence againſt them: And when the Judges came to *Lincoln*, about the Firſt of *March*, being Sir *Henry Hobbert*, Lord Chief Juſtice of the Common-Pleas, and Sir *Edward Bromley* one of the Barons of the Exchequer, they were preſented to them, who both wondered at the Wickedneſs of thoſe Perſons, and were amazed at their horrible Contracts with the Devil to damn their own Souls.

And

And though the Right Honourable the Earl of *Rutland* had ſufficient Cauſe of Grief for the Loſs of his Children; yet he could not but be amazed at their Wickedneſs and horrible Contracts, hearing them exclaim againſt the Devil for deluding them, and now breaking his Promiſe, when they ſtood moſt in need of his Help. And notwithſtanding all theſe Aggravations, yet this generous Nobleman urged nothing againſt them but their own Confeſſions, and left them wholly to the Cenſure of the Law, their own Actions and Confeſſions bringing them to deſerved Death.

CHAP. VII.

Containing Hiſtories of Viſions, Apparitions, Spirits, Divinations, &c.

IT is reported of *Melampus*, *Tireſias*, *Thales*, and *Apollonius Tyanæus*, that they underſtood the Language of Birds: The latter of them ſitting amongſt his Friends, ſeeing a great many Sparrows upon a Tree, and another coming in chirping amongſt the reſt, told them that it told its Fellows that there was a Sack of Wheat ſpilt in ſuch a Place near the City, and they going to ſee found it true. And it is ſaid of *Democritus*, that he could name the Birds, whoſe Blood being mixed together would produce a Serpent; of which whoſoever ſhould eat would underſtand the Voices of Birds. *Hermes* ſays, That whoever goes to catch Birds on a certain Day of the Calends of *November*, and boils the firſt Bird they catch with the Heart of a Fox, that all that eat of that Bird

ſhould underſtand the Voices of Birds and all other Creatures.

It is alſo reported of *Rabbi Johena*, the Son of *Jochabod*, that after a certain Manner he enlightened a rude Country-man, called *Eleazer*; being altogether illiterate; ſo that being encompaſſed about with a ſudden Brightneſs, he unexpectedly preached ſuch high Myſteries of the Law to an Aſſembly of wiſe Men, that he did even aſtoniſh all that were near him.

The Sibyl in *Delphos* was wont to receive the Devil two Ways, *viz.* either by a ſubtil Spirit and Fire, which did break out of the Mouth of the Cave, where ſhe ſitting in the Entrance, upon a brazen three-footed Stool, dedicated to a certain Deity, was preſently inſpired and uttered Prophecies; or a great Fire flying out of the Cave, ſurrounded the Propheteſs, and enabled her to propheſie, which Inſpiration ſhe alſo received as ſhe ſat upon a conſecrated Seat, breaking forth preſently into Predictions.

There was a Propheteſs in *Branchi* which ſat upon an Ex-tree, and either held a Wand in her Hand, given her by ſome infernal Deity, or waſhed her Feet, and ſometimes the Hem of her Garments in the Waters, upon which ſhe was preſently filled with the Spirit of Prophecy, and unfolded many Oracles.

In the Country of *Thracia* there was a certain Paſſage conſecrated to *Bacchus*, from whence Predictions and Oracles were wont to be given, the Priors of whoſe Temples having drank Wine abundantly, did ſtrange Things.

There was once at *Pharis*, a City of *Achaia*, in the Middle of the Market, a Statue of Mercury, where he that went to be informed, having fumed Frankincenſe, and light Candles which was ſet before it; and that Country Coin being offer[illegible] on the right Hand of the Statue, whiſpered into

into the right Ear of the Statue, whatever he desired to know, and presently his Ears being stopped with both his Hands, made what Haste he could from the Market-place; which when he was past, his Ears being open, the first Voice he heard from any Man was observed for an Oracle.

Zoroastres, the Father and Prince of the Magicians, was said to attain to the Knowledge of natural Things as well as divine, by twenty Years Solitude, when he wrote and did very strange Things concerning the Art of Divining and Sooth-saying.

Simon Magus, who was the Prince of Hereticks, and the Father of the first Heresies after Jesus Christ, giving himself out to be a great one, taught that himself was he, who should appear to the *Jews* as the Son, and in *Samaria* he should descend as the Father, and to other Nations should appear as the holy Ghost. He set himself forth for a God, at least for the Son of a Virgin: He bewitched the People, with his Sorceries or Magick, to say, This Man is the great Power of God: And in Administration of his Magical Operations, they set up a Statue with this Inscription; *To Simon the holy God.* His Image was made after the Figure of *Jupiter*, and the Image of *Salena*, or *Helena*, his Harlot (whom he affirmed to be the first Conception of his Mind, the Mother of all, by whom, in the Beginning he conceived in his Mind, to make the Angels and Archangels) was made after the Figure of *Minerva*, and these they worshipped with Incense, Victims, Offerings and Sacrifices. Notwithstanding, this Magical Sorcerer imitated the Christian Faith, and was baptized, supposing that the Apostles healed by Magick, and not by the Power of God; and suspecting the holy Ghost to be given by Magical Science, he offered Money for the Gift, which

being denied him, he ſtudied all Manner of Magick, ſo much the more, and to make himſelf ſeem ſo much the more glorious in the Emulation; and to make himſelf famous in his Conteſt againſt the Apoſtles, vented his Hereſies, and boaſted of his Sorcery. And inſtead of the holy Ghoſt he got him a Devil for a Familiar, which he ſaid was the Soul of a ſlain Child, and that he had adjured it for his Aſſiſtance, in doing whatever he commanded. His Prieſts and Proſelytes were alſo taught to uſe Exorciſms and Incantations, and Charms and Allurements; and had alſo their Familiars, and ſtudiouſly exerciſed all manner of curious Superſtitions and unlawful Arts.

Elymas, the Sorcerer or Magician, ſought to turn away the Deputy from the Faith; *Menander* the Succeſſor and Diſciple of *Simon Magus* was poſſeſſed with a Devil, and being inſtructed with Demoniacal Power, was not inferior to the other in Diabolical Operations; and having attained to the Height of Magical Science, which he ſaid he had from his *Ennoja*, and by her was taught, and gave it to others, deceiving and deluding Abundance by his prodigious Art. And this he ſaid it was he founded his prodigious Hereſies upon; affirming himſelf to be the Saviour ſent from *Olympus* or Heaven, or from the inviſible World, for the Salvation of Men: Teaching alſo, that the Angels, the inviſible Operators of this World, cannot be otherwiſe bound, compell'd, or conquered by any, unleſs by learning the deceitful, or proving the experimental Part of the Magical Art, which he taught, and by receiving the Baptiſm which he himſelf delivered, which whoſoever had been Partakers of, they ſhould by it obtain everlaſting Immortality, and die no more, but remain everlaſtingly happy by themſelves or with him, and be ever free from old Age and be immortal.

Sa-

Saturninus and *Baſilides* were notorious Impoſtors in all Magical Arts, uſing Images, Incantations, Invocations, &c. They invented 365 Heavens, making one another by Succeſſion and Similitude, and the Loweſt begetting the Creatures here below; and the Chief or Higheſt of them, which they call *Abrafax* or *Abraxas*, they pretend to have not only the Number of 365, but the Vertues of them all.

Carpocrates, and his ear-marked Diſciples, practiſed all manner of Magical Arts; uſed Incantations, Philtres, Paredrials, &c. They ſet up Schools of Magick, and taught preſtigious Operations in publick, ſaying, That by Vertue of theſe they had got Dominion over Princes, and Fabricators of this World; and not only over them, but all that are made therein; teaching that thoſe that will attain to their *Myſtagogie*, may dare to do any Thing; Yes, and muſt do any filthy Thing, otherwiſe they cannot eſcape the Prince of this World, except by ſuch ſecret Operations they pay their Debt to all; the Abſolving of which Debt was, a wicked Coition of Men and Women, and an abominable Operation of Incantations, and other ill Practices.

Marcus was very skilful in all Magical Arts, by which he ſeduced a great many Men and Women, making them believe he had got great Vertue from inviſible and unknown Powers and Places: For feigning himſelf to ſay Grace over a Cup of White-wine, by his long Invocations and Incantations, he turned it to Red, or made it ſo appear, that it might be thought by that Grace he diſtilled his own Blood into the Cup, through that Invention; making thoſe that ſtood by deſirous to taſte of that Cup, that the Grace the Magician invoked might diſtill upon them, or what the Magician called Grace. He had likewiſe a Devil his Paredrial or Aſſeſſor, by which he himſelf ſeem-

ed to propheſie, and ſo many Women, as he thought to be worthy to partake of his Grace, he made to propheſie; eſpecially he was very induſtrious about Women that were noble, rich, and well dreſſed; and thus he would flatter them and delude them. I wiſh that thou wouldſt partake of my Grace, becauſe the Father ſees every Angel of thine before his Face always: Now the Place of thy Greatneſs is in us, and it's fit we ſhould unite in one, receive from me, and by me Grace firſt, and be thou prepared as a Spouſe, to entertain her Well-beloved, that thou may be as I, and I as thou: Place thou in thy Chamber the Seed of Light, and take from me thy Well-beloved, and receive thou him, and be received of him; behold Grace deſcendeth upon thee, open thy Mouth and propheſie. Thus ſhe being enticed, ſeduced and puffed up, and her Heart beating and burning within her, out of a Hope or Preſumption to propheſie; and after that, ſpeaking any Thing vainly and boldy, ſhe takes her ſelf for a Propheteſs, and returns Thanks to *Marcus*, who hath communicated his own Grace to her, and rewards him not only with her Wealth, but the Enjoyment of her ſelf.

To manifeſt further the wicked Deſigns and Practices of Magicians, and ſuch Sort of Diabolical Actions, we ſhall add the following Relation of *Simon Magus* and St. *Peter* out of Eccleſiaſtical Hiſtory. *Simon Magus*, by his Faſcinations, having gained the Heart of *Nero*, by promiſing him Victory, Dominion, long Life and Safety, by his Art, was afterwards detected by *Peter*, and the Art he practiſed ſo much expoſed, that he was ſcorned and derided, which moved him both to Malice and Envy. And though he knew *Peter*'s Power in other Parts (for under *Claudius Cæſar* he was ſtruck with Madneſs, having dealt maliciouſly againſt the Apoſtle in *Judea*, and wandered

up

up and down) and coming to *Rome* he boaſted, that he could raiſe the Dead: Upon which it happening that a noble young Man, a Kinſman of *Cæſar*'s, died at that Time, to the Grief of all; moſt of them adviſed that an Experiment ſhould be made, whether he could be raiſed again from the Dead. And though *Peter* was very famous for ſuch Works, yet as yet the *Gentiles* had no ſuch Faith; yet ſome of them, moved with the Exceſs of their Grief, ſent for *Peter* and deſired that *Simon Magus* might be ſent for likewiſe; both of them being come, *Peter* bid *Simon Magus* raiſe him if he could, and if he could not, he would endeavour to do it by the Name of Chriſt. *Simon* propoſed, That if he ſhould raiſe the Dead, *Peter* ſhould be put to death for oppoſing ſo great a Power as his: And on the contrary, that if *Peter* did it, he ſhould have the ſame Revenge upon *Simon*. Both being agreed to this, *Simon* drew near to the Dead-man's Bed; and when he began to mumble his Charms, the dead Body began to move his Head; upon which the *Gentiles* cried out, that he was already alive and ſpoke to *Simon*, and ſhewed a great deal of Indignation towards *Peter*, that he ſhould affront ſo great a Power; upon which, ſays *Peter*, if the Dead is reſtored, let him riſe, walk and ſpeak: To which he adds, that this was only a Deluſion; and that if *Simon* was called from the Bed-ſide no ſuch Thing would appear, which was accordingly done, and then there appeared not the leaſt Motion in the dead Man. Then *Peter* ſtanding at a Diſtance, and praying earneſtly, cried out with a loud Voice, Young Man ariſe, the Lord *Jeſus healeth thee*, and preſently he aroſe and walked, and ſpoke, and eat Meat. Then the People roſe up to ſtone *Simon*; but *Peter* ſaid, let him yet live, and ſee the Kingdom of Chriſt encreaſe. The Magician being inflamed with this Glory of the Apoſtles and his own Diſ-

grace, ſummons up all the Force of his Charms, and told the People, that ſince he was ſo much affronted with a People that he had ſo much defended, he would leave the City. He then appointed a Day when he would fly away, ſaying, That the Heavens were open to him when he pleaſed; and upon the Day appointed he went to the *Capitoline* Mount, and caſting himſelf from the Top of a Rock, he began to fly; upon which the People began to worſhip and wonder, ſaying, It was the Power of God and not of Men to fly with a Body, and that Chriſt himſelf did no ſuch Thing: Whereupon *Peter* praying Chriſt to magnifie his own Power, by detecting the Vanity of ſuch tempting Arts, *Simon*'s Wings were forthwith clipt and he fell down head-long, and died in the Place, or ſoon after. *Nero* being concerned for the Loſs of ſo good a Friend and a Familiar, perſecuted *Peter* to Martyrdom.

Cynops, a great Magician, oppoſed St. *John*, and inveighed againſt his Doctrine, detracting from the Miracles wrought in the Name of Chriſt, and defamed his Perſon, aſſiſted by the falſe Accuſations of *Apollo*'s Prieſts: And provoking him to admire his Power, in raiſing the Dead out of the Sea (which were only Devils in the Form of Men) whilſt he was diving himſelf to fetch up more dead Men, the Sea making a great Noiſe, with loud Acclamations of the ſuperſtitious bewitched People; St. *John* praying, the Sea made a terrible Noiſe, and ſwallowed up *Cynops* amongſt his Dead, ſo that he never appeared above Water again. He then commanded thoſe Devils to depart thence to their own Place, having firſt confeſſed the mutual Compact or Agreement betwixt them and *Cynops*; and expelled Devils out of ſeveral Places, for which *Domitian* commanded him to be baniſhed into the Iſland *Pathmos*.

War-

Wardacheus King of *Babylon* being foretold by his Diviners of the great Danger and Loſs which he ſhould ſuffer in his War againſt the *Indians*, and being dejected, the Apoſtles *Simon* and *Jude* ſmiling told him, they had brought Peace into his Kingdom, and bid him not be afraid, for the *Indians* would be glad to make Peace with him. But the Magicians derided both what they ſaid and themſelves, and bad him not believe thoſe vain Men, for it ſhould be as they had ſaid; but the Event proved contrary. Thoſe Apoſtles were alſo derided by *Zaroes* and *Arphaxat*, two Magicians; but at the Hour of their Martyrdom, the Magicians were ſtruck dead with Thunder and Lightning.

Maruthas Biſhop of *Meſopotamia* being ſent Embaſſador to *Iſdigerdes* King of *Perſia*, he was much honoured for his ſingular Piety, and he began to attend to his Doctrine. But the *Perſian* Magicians fearing he ſhould perſwade the King to receive the Chriſtian Faith, and envying him becauſe he had cured the King of a Pain in his Head by his Prayers, which had proved too hard for all their Spells and Charms, they contrived to hide one under Ground who ſhould preſage and proclaim, as the King was at his Devotion, that he ſhould be turned out of his Kingdom for giving Ear to a Chriſtian Prieſt. Hearing this, though he had a great Eſteem for *Maruthas*, he was inclined to remove him, rather than run ſo great a Hazard; but *Maruthas* diſcovering their Fallacy, he cauſed every Tenth Magician's Head to be cut off. *Maruthas* departed from *Perſia*, but afterwards returned again, and then the Magicians began to play their Tricks, cauſing a noiſome and poyſonous Stink in the Place when ever the King and *Maruthas* met together.

All the Sophiſters, Magicians, Necromancers, *&c.* gathered themſelves together againſt St. *Athanaſius*,

naſius, alledging that nothing could be done in their Art 'till he was taken out of the Way, and excited *Julian* againſt him; and another Time accuſed him of the ſame deviliſh Art they made uſe of themſelves.

Thus the Devil always makes uſe of theſe Inſtruments to bring about his Deſigns, and to oppoſe God Almighty. The Magicians purſued *Daniel* with Envy, Calumny and Treachery, before *Cambyſes*, or *Cyaxares*, 'till they brought him to the Lyon's Den; yet when they had done the Devil's Work, God Almighty delivered *Daniel* and they were caſt into it. *Theoteclinus* a Magician of *Antioch*, under *Maximinus*, by Magical Power, cauſed an Image of *Jupiter* to pour forth Oracles, ſuch as ſerved to exaſperate the Emperor, and to continue the Perſecution againſt the Chriſtians.

Vitellius having commanded by his Edicts, that the Chaldeans, Magicians and Diviners, ſhould depart the City of *Rome*, and be baniſhed all *Italy* within the *Kalends* of *October*; upon that they ſet up an Imprecatory Libel, threatning that *Vitellius Germanicus*, the ſame Day of the *Kalends* ſhould be no where in Being. And *Domitian* having decreed the Baniſhment of the Aſtrologers, they told him what Time he ſhould die; and *Aſcletarion* told him of his Death to his Face, at which *Domitian* demanded of him, what Death he ſhould die himſelf, to which he anſwered, That he ſhould be eaten up with Dogs, which happened accordingly, thoſe Dogs being Devils. And *Apollonius Tyanæus* diſputing at the Schools in *Epheſus*, ſtopped ſuddenly, with his Eyes fixed down, and a diſtracted Countenance, crying out (at the ſame Time that *Domitian* was ſlain at *Rome*) well done *Stephanus*, kill the Tyrant; that Tyrant *Domitian* is even now wounded, ſlain and dead.

Pope

Pope *Sylveſter* the Second of a Monk became a Magician, and inſinuating himſelf into Familiarity with a Necromantical *Saracene*, ſtole from him a conjuring Book, and ſtudying that Art, by the Devil's Aſſiſtance obtained the Popedom. As ſoon as he had arrived to that Dignity, he diſſembled his black Art, under his holy Garments, but kept a brazen Head in a ſecret Place, from which he ſought and received divining Anſwers: And enquiring of the Devil how long he ſhould live in the Papal Dignity; he anſwered, That he ſhould live long if he came not at *Jeruſalem*. Now in the fourth Year of his Pontificate, as he was ſacrificing in the Church of the holy Croſs in *Jeruſalem* at *Rome*, he was ſuddenly ſeized with a violent Fever, and then was convinced how the Devil had deceived him, and that he muſt die.

Cornelius Agrippa, in his Youth, wrote a Magical Book of occult Philoſophy, but afterwards another of the Vanity of Sciences; yet towards his Death he ſaid to his *black Dog*, away wicked Beaſt, thou haſt utterly undone me. *Roderick* of *Toledo* hoping to find a Treaſure, cauſed a Palace to be opened, which had been kept ſhut for many Years, where he found nothing but a Coffer, and in it a Sheet, with a written Prophecy; that after the Opening of it, Men like thoſe painted in the Sheet, ſhould invade *Spain* and ſubdue it; upon which the King being concerned, cauſed the Coffer and Palace to be ſhut up again.

Gyges living in all Manner of Felicity, would needs conſult *Pythian Apollo*, if any mortal Man enjoyed more Happineſs than himſelf. It was averred by a poor *Arcadian*, who lived contented in his own poor Cottage, that he was far more unhappy than he; upon which he would needs throw away his enchanted Ring, and after that fell into extream Miſery.

A young

A young Man living in *Garioch*, not far from *Aberdeen*, was haunted mightily with a ſpectrous Apparition of a beautiful Woman, inticeing him to Lewdneſs, which he diſcovered to the Biſhop, who adviſing him to Faſting and Prayer, he was delivered from this Temptation.

A young Gentlewoman of the Country of *Mar*, ſuſpected by her Parents, and examined ſeverely, confeſſed, that a young Man kept her Company by Night, and ſometimes in the Day; but how he came in or went out ſhe could not tell: But one Day, having watched, they ſpied a horrible monſtrous Thing in their Daughter's Arms; which a Prieſt, knowing the Scriptures and of honeſt Life, cauſed to vaniſh.

Immediately before the Deſtruction of *Jeruſalem*, there was ſeen a Comet hanging over the Temple in the Similitude of a fiery Sword; and many Nights together there ſhone a Light about the Temple and Altar, as if it had been Day. A Heifer alſo ready to be ſacrificed, brought forth a Lamb in the Middle of the Temple; and the brazen Gate divers Nights together, unlocked or opened of it ſelf, and could not be ſhut again without a great deal of Difficulty. In the Clouds were ſuddenly ſeen, a little before Sunſet, whole Troops of armed Men. In the Feaſt of Pentecoſt, the Prieſt entring into the Temple at Night to celebrate their accuſtomed Sacrifices, they firſt felt a Motion, then heard a Sound, and after that heard a Voice diſtinctly crying, *Depart we hence.* Four Years before, *Jeſus* the Son of *Ananias* a Country Man, cried out in a Prophetical Spirit, the City being then in Peace and Plenty; a Voice from the *Eaſt*; a Voice from the *Weſt*; a Voice from the four Winds; a Voice upon *Jeruſalem*, and upon the Temple; a Voice upon the Bridegrooms, and the Brides; a Voice upon all the People. This enraged the Elders, who cauſed him

him to be puniſhed; but neither Fear, nor Stripes, nor Threats, nor Perſwaſions could influence him to alter his Voice; every Stripe, crying out, Woe to *Jeruſalem*. At laſt, weary with puniſhing him, they gave him over as a Madman that knew not what he ſaid; but he ſtill continued the ſame Tune 'till the Beginning of the Siege, and then left off. But when the Fire was begun in the City and the Temple, going about the Wall, he began to cry again; Woe to the City, the People and the Temple; and Woe alſo to me; and ſo being ſtruck with ſomething that was ſlung at him, he died.

Spurina admoniſhed *Cæſar* to take Heed of ſome Danger that was before him, which would not be deferred beyond the *Ides* of *March*. When the Day came *Cæſar* derided *Spurina*, ſaying the *Ides* of *March* are come, and yet he ſaw no Hurt; ſays the Augur, they are come indeed, but they are not paſt; before which Time the Conſpiracy of *Cæſar*'s Death took Effect.

Alaricus having beſieged *Rome*, ſome heatheniſh People had ſent for certain *Tuſcan* Magicians, who confidently promiſed to make him raiſe the Siege; but *Innocentius*, then Biſhop there, drove them out, thinking it better and ſafer for the City to be taken, than to be delivered by ſuch deviliſh Means.

Gotſchaltus and *Wierus* tell us, That a certain Woman, extremely troubled with ſore Eyes, met with a Scholar, to whom ſhe complained of her Infirmity, and deſired his Aſſiſtance, promiſing to reward him; upon which he took a Piece of Paper, and wrote ſuch Kind of Characters in it, as never were ſeen before, and underneath wrote the following Words in great Letters; *The Devil pull out thy Eyes, and ſtop up the Holes with Dung.* This he folded up and wrapped it in a Piece of Cloth, and tying it about her Neck, bid her have a great

a great deal of Care it was not taken away, nor opened or read by any; all which ſhe obſerved exactly, and her Eyes were cured. About a Year or two after, ſhe let it fall, either by Chance, or was deſirous to ſee what was contained in it; and the Charm being opened and read, and the curſed Contents underſtood and abhorred, it was thrown into the Fire; which being done, her ſore Eyes returned as bad as before.

Nectanebus an *Ægyptian* King and great Magician, coming into *Macedonia* in King *Philip*'s Time, was ſo skilful in the Art of Magick, that he cauſed *Olympias*, *Philip*'s Wife, to dream that ſhe ſhould be carried to *Jupiter Hammon*, and ſhould conceive a famous Child by him. Upon this *Olympias* ſent to *Nectanebus* to learn what would become of her, ſince it was reported, that King *Philip* was inclined to leave her and take another; he told her that he received a Command from the Oracle as he came out of *Ægypt*, to go and help a neglected Queen, whom *Jupiter Hammon* greatly loved and intended to embrace. The following Night he cauſed her to dream of the ſame, and cauſed the like Imagination in *Philip*, who was now abſent in War: This made *Olympias* mightily long for *Jupiter*, and the next Day ſent for *Nectanebus* again, and asked when the expected Time muſt be. He bid her adorn her Bed fit to receive ſo divine a Lover, and told her he would come in the Shape of a Dragon, with a Goat's Head and Horns. Hearing this ſhe was much afraid; but he told her, that if ſhe would make her a Bed hard by, he would ſecure her from all that Danger. At Night the Queen went to Bed, and as ſoon as all was ſilent, the Magician, by his Art, raiſed a great Noiſe, and cauſed an Apparition, and went to Bed to the Queen himſelf, and begot *Alexander* the Great.

A cer-

A certain *Ægyptian* burning in Luſt towards another Man's Wife, conſults with a Magician or Sorcerer, how he might gain his Deſire, who told him nothing could hinder but the mutual Love betwixt the Man and his Wife; upon which he hired the Magician to ſtir up Diſlike betwixt them, which he did, by making the Woman appear to the Man, as if he had a ſhagged Mare in Bed with him.

A Paganiſh young Man in *Gaza*, loved a Virgin extremely that was a Chriſtian, and all his Endeavours proving in vain, he went to *Memphis*, thinking to bring it about by Magical Art; where, after a Year's Attendance, he was inſtructed to put a Plate of Braſs, with a portentous Figure under the Threſhold where the Maid lived, and to recite certain Torments or Charms over it. Upon this the Virgin grew mad in Love with him, and did nothing but call for the young Man, Night and Day; but her Parents got her diſpoſſeſſed of that Magical Fury.

Uter Pendragon coming into *Cornwall*, ſeeing *Igrene*, Wife of the Duke of that Country, he did all he could to prevail upon her, but could not; upon which he conſulted *Merlin*, who uſing no ſmall Charms, he altered the Face of the King ſo much in Appearance, that he had exactly the Features of *Gonlois* her own Lord; by which Means he ſoon violated the Lady's Chaſtity.

A Magical Monk in *Spain* was familiar with a Nobleman that had a fair Wife, who attempted her Chaſtity, but was repulſed; and upon his great and frequent Importunities, ſhe acquainted her Husband, who conſented he ſhould be admitted again, and watched to trap him. At the Time appointed he came in a ſecular Habit and Equipage, yet ſhe reſolutely refuſed him; but the Night encouraging the Attempt, he endeavoured to force her: She reſiſted him and cried out, to alarm her

her Husband, and thoſe that lay in Wait, but all in vain; for he had by Virtue of his Magick, charmed them all in a ſound Sleep. As they ſtruggled together, ſhe ſpied a Dagger at his Back, and ſtabbing him with it, killed him. Then running into the Room where her Husband and the reſt were, ſhe found them ſo faſt aſleep, that all ſhe could do could not awake them; and having none in the Family to help her or hear her, ſhe went her ſelf and caſt the dead Carcaſs into the Street, which being found by thoſe that paſſed by, the Matter was brought before the *Corrigidor*. The next Day the Prior of the Convent was deſired to ſummons all his People together, who all came except the Gentleman who was dead; they knocked at his Chamber-door, but no Body anſwering, they broke open the Door, and there found a Torch burning very dimly in the Chimney; and neither the Husband, nor any of the Family could be awaked till that Torch was put out.

CHAP. VIII.

Of the Danger, Miſery and Ruine of ſuch as have favoured and conſulted Magicians, &c. and the Puniſhments and Judgments that have fallen upon Magicians.

Andronicus having made too ſevere an Edict, againſt Conjurers, and Necromancers; to retrieve the Ill-will he had got by it, he began to conſult them himſelf; and enquiring about his Succeſſor, the Magician making uſe of Water to play his Tricks in, he there ſaw, in Letters written backwards, (*Si.* for *If.*) the two firſt Letters of his Succeſſor's Name; ſignifying *Iſa-*

chius

ehius who ſlew him, and reigned in his Stead. *Didius Julianus* making the like Enquiry by a Glaſs, a Child looking in it, obſerved *Julian*'s Slaughter, and the Succeſſion of *Severus*. And *Otho Sylvius* was led on by his Diviners to Uſurpation and Riot, and to kill himſelf deſperately at the laſt. *Maxentius* likewiſe encouraged with Hopes of Victory, went on confidently, and ſo was vanquiſhed and deſtroyed. *Licinius* alſo called together his Magicians and Necromancers, to enquire what ſhould be his Succeſs againſt *Conſtantine*, who foretold certain Victory. The Inchanters made Odes and Rhimes: The Augurs foretold Succeſs and Victory by the Flight of Birds, and thus encouraged him to his Ruin and Confuſion.

Italicus, a Chriſtian Governour, having a cuſtomary Horſe-race with a Pagan, came to *Hilarion* deſiring his Prayers, becauſe his Rival uſed ſorcerous Imprecations to diſable his Horſes and animate his own. *Hilarion* thinking ſuch an Occaſion not worthy of Prayers, counſelled him to ſell his Horſes, and give the Money to the Poor; but he anſwered it was a publick Cuſtom, and that the other would not ſuffer it to be laid down; and that when they overcame the Chriſtians they uſed to inſult and domineer over them. Upon this, being importun'd both by him and others, he condeſcended to give him a Cup in which he uſed to drink, and bid him fill it with Water, and ſprinkle his Horſes with it, and ſo diſmiſſed him: This was done, and he win the Race, contrary to all Expectation; upon this *Hilarion* was looked upon as a Witch or Wizard by the *Pagan* Party, and puniſhed.

Elianor Dutcheſs of *Glouceſter* conſulted ſo long with Wizards and Witches, 'till ſhe came to be reckoned one her ſelf, and died miſerably.

In

In a Town within the Territories of *Brunſwick*, they had hired a pied Piper to conjure away all the Rats and Mice, that troubled them very much; this he did by his Piping and Charming; but not being ſatisfied according to his Expectation, he piped and charmed again, and a 130 Children belonging to that Place followed him, whom he led to the Side of a Hill, and conjured them all into a gaping Cliff, ſo that both he and they were ſwallowed up, and never ſeen afterwards.

A Captain conſulting with a Wizard about the next Day's Battle; was anſwered, the Day ſhould be his, upon Condition he would not ſpare to kill the firſt Man he met in the Morning; which he performed accordingly, and got the Victory. Then returning home joyfully, he found to his Grief, that he had killed his own Wife, who out of her great Love, had come to him in Mens Cloaths, to take Part with him in that Day's Adventure.

Valerian, addicted to Predictions by Inſpecting the Entrails of Men, Women and Children, was unfortunate in his Government, taken Priſoner by *Sapor* King of *Perſia*, who uſed him as a Stirrup to get on Horſeback, and afterwards cauſed him to be flayed alive.

One that had loſt a Silver Spoon would needs go to a Magician to know the Thief; and it was agreed, betwixt the Parties, that he who had conveighed it away ſhould loſe one of his Eyes; and when he came home, he found that ſad Mark inflicted on one of his little Children, that had careleſly laid it aſide.

In the City of *Como* in *Italy*, the Official and Inquiſitor having a great Number of Witches and Wizards in Priſon, taking others with them, would needs urge them to ſhew them their Homages to the Devil, but were ſo beaten by him, that ſome of them died within fifteen Days; others

others renounced God, and vowed themſelves Votaries to the Devil.

Lucrates ſeeing *Pancrates* an *Ægyptian* Magician do a great many Wonders, inſinuated himſelf into his Friendſhip, and communicated all his Secrets to him. The Magician at length perſwaded him to leave all his Family at *Memphis*, and to follow him alone; and after they came into their Inn, he took a Bar or a Broom, and wrapped it with Clouts, and by his Charms made it walk and appear like a Man, and made it ſerve them in ſeveral Reſpects, as in drawing of Water, *&c.* Then with another Charm he would turn it into a Bar, or a Broom again. And one Day when *Pancrates* was gone abroad into the Market, *Lucrates* muſt needs imitate his Familiar, and dreſſed the Bar or Peſtle, and muttered the Words, and commanded it to draw Water; and when it had drawn enough, commanded it to turn into a Bar or Peſtle again; but it would not obey, but ſtill drew Water, 'till he was afraid of drowning; then he took a Saw, and ſawed the Bar in two, and then both Parts began to draw Water, and pour it in plentifully, 'till in comes *Pancrates*, and turned it into what it was at firſt, and ſo left his Fellow, and was never ſeen after of him.

John Fauſtus being among ſome of his Companions when they were half drunk, was deſired to play ſome of his Tricks, which was to repreſent a Vine full of Grapes, as a great Novelty in the Winter Seaſon. He conſented to ſatisfy their Curioſity, upon theſe Terms, that they ſhould keep Silence, and not ſtir out of their Places, nor offer to pluck a Grape 'till he bade them, otherwiſe it would be to their own Damage. The deſired Sight appeared, and every one had his Knife drawn and hold of a Branch, but were not to cut 'till he ſpoke the Word. When he had kept them

'a while

a while in Suſpence, all ſuddenly vaniſhed, and every Man appeared to have hold only of his own Noſe, and ready to have cut it off, if the Word had been ſpoke.

Thraſeus the Augur, telling *Buſyris* the *Ægyptian* Tyrant, in a Time of Drought, that there was no other Way to procure Rain, but by Sacrificeing ſome Stranger to *Jupiter*, the King enquiring what Country-man he was, and finding him to be a Stranger, ſacrificed him firſt.

A *German* being in *Italy* in the Wars, choſe a Souldier that was a Conjurer to be his Mate, to ſhew him his Skill; the Circle being made, and the Imprecations expreſs'd, the Spirit appeared in a moſt hideous Form, and being asked about the Succeſs at *Gowletta*, confeſſes his Ignorance, and took Time to reſolve it; and diſappearing, left ſuch a Terror and Stink behind, that they had like to have been poiſoned with the Noiſomneſs, and died for Fear.

But to recite the miſerable and unfortunate Ends of Magicians, Necromancers, Sorcerers, *&c.* at large, would take up too much Time. *Zoroaſtres* the Firſt of them was vanquiſhed by *Ninus*, who burnt his Books: Some ſay that he himſelf was burned by the Devil, as he was Provoking him with his Magical Experiments. *Simon Magus*, as he would neeeds fly in the Air, had his magical Wings ſo clipped, that he fell down and broke his Neck. *Cynops*, as he went about to raiſe the Dead out of the Sea, was himſelf ſwallowed up, and died. *Zaroes* and *Arphaxat* were both burned by Fire. *Chabebas* died for Envy. *Tullus Hoſtilius* moving it to thunder, was ſtrucken to Death himſelf. *Nectanebus* killed by his own Son. *Aſcletarian* eaten up of Dogs as he went to Execution. *Sempronius Rufus* baniſhed by *Severus*. *Apuleius* accuſed and condemned before *Claudius Maximus* Proconſul of *Africa*. *Amphiaraus* ſwallowed up of the Earth.

Ariſtæus

Ariſtæus was ſnatched away by an evil Spirit. *Zito* was fetch'd away quick by the Devil. *Simon* the blind Exorciſt was ſlain by his own Wife poſſeſſed with a Devil. A Prieſt of *Noremberg*, who would needs conjure for a Treaſure, and digging found a hollow Cave, in which was a Cheſt and a black Dog lying in it, where he no ſooner entered, but the Cave cloſed up, and he periſhed in it. At *Saltsberg* a Charmer undertook to enchant all the Serpents within a Mile, which as he was a doing, a great old Serpent, bigger than the Reſt, leaped upon him, wrapt his Tail about him, and drew him into the Ditch, where he was drowned. We might mention Hundreds of the like Examples; but theſe may be ſufficient to ſhew what an ill End ſo ill a Maſter as the Devil brings his Servants to at the laſt.

CHAP.

CHAP. IX.

Containing a true and impartial Relation of the Confessions of three Witches.

Devon. ss. } *The Information of* Dorcas Cole-
Bidd. ss. } man, *the Wife of* John Cole-man *of* Biddiford *aforesaid, Mariner, taken upon her Oath before* Thomas Gist, *Mayor of the Burrough, Town and Mannor of* Biddiford *aforesaid, and* John Davie *Alderman, two of his Majesty's Justices of the Peace within the same Burrough, &c. the 26th Day of* July, Anno Dom. 1682.

THE said Informant upon her Oath says, That about the End of the Month of *August*, in the Year of our Lord God 1680, she was taken with tormenting Pains, Pricking in her Arms, Stomach and Heart, after a very violent Manner; upon which she desired one *Thomas Bremincom* to go to Dr. *Bear* for some Remedy for these Pains; and soon after the Doctor came to her.

When he came and saw her, he said it was past his Skill to ease her of her Pains, for she was bewitched.

She

She further ſaid, That ſhe continued after the ſame Manner ever ſince, more or leſs violently handled every Week. And when the ſaid *Suſanna* was apprehended upon the Account of *Grace Barnes* of *Biddiford* aforeſaid, ſhe went to ſee the ſaid *Suſanna*: And when the ſaid *Suſanna* was in Priſon, ſhe confeſſed to her, that ſhe had bewitched her, and done her ſome bodily Harm by Bewitching her; and upon that ſhe the ſaid *Suſanna Edwards* fell down on her Knees, and deſired her to pray for her.

Thomas Giſt, Mayor.
John Davie, Alderman.

Devon ſſ. } *The Information of* Thomas Bre-
Biddif. ſſ. } mincom *of* Biddiford *in the County aforeſaid, Gent. taken upon his Oath before us,* Thomas Giſt, *Mayor of the Burrough, Town and Mannor of* Biddiford *aforeſaid, and* John Davie, *Alderman, Two of his Majeſty's Juſtices of the Peace within the ſame Burrough,* &c. *the 26th Day of* July, Anno Dom. 1682.

THIS Informant upon his Oath ſays, That about two Years agoe *Dorcas Coleman*, the Wife of *John Coleman* of *Biddiford* aforeſaid, Mariner, was taken very ſick; and in her Sickneſs, ſhe apply'd her ſelf to Doctor *Bear* for a Remedy for theſe Pains; and when the ſaid Doctor

Bear came to her, and ſaw how her Body was afflicted, he ſaid it was paſt his Skill to relieve her, ſhe being bewitched.

And he further ſaith, That after Dr. *Bear* left her, he the ſaid Informant ſaw one *Suſanna Edwards* of *Biddiford* aforeſaid, Widow, come into her Chamber to viſit the ſaid *Dorcas*. And he further ſays, That as ſoon as *Dorcas* ſaw the ſaid *Suſanna Edwards*, ſhe ſtrove to fly in the Face of the ſaid *Suſanna Edwards*, but was not able to get out of the Chair ſhe ſat in. Then this Informant and *John Coleman* her Husband endeavoured to help her out of the Chair; upon which *Suſanna Edwards* began to go backwards, in order to go out of the Room.

And he further ſays, That when ſhe was almoſt gone out of the Room, the ſaid *Dorcas* ſlided out of the Chair upon her Back, and ſtrove to go after her. Upon that this Informant and her Husband endeavoured to lift her off the Ground, ſeeing her in ſuch a ſad Condition, but could not 'till *Suſanna Edwards* was gone down Stairs.

And this Informant further ſays, That when her tormenting Pains were upon her, and when ſhe could neither ſee nor ſpeak, her Pains being ſo violent, he the ſaid Informant hath ſeen her point with her Hand which Way *Suſanna Edwards* was gone.

And he further ſaid, That as ſoon as he was gone out of the Fore-door of the Houſe where *Dorcas* lived, he ſaw the ſaid *Suſanna Edwards* go the ſame Way, that *Dorcas Coleman* pointed with her Hand.

Thomas Giſt, Mayor.
John Davie, Alderman.

The

Devon ſſ. } *The Information of* John Coleman *of* Biddiford *in the County aforeſaid, Mariner, taken upon his Oath before* Thomas Gift *Mayor of the Burrough, Town and Mannor of* Biddiford *aforeſaid, and* John Davie *Alderman, Two of his Majeſty's Juſtices of the Peace within the ſame Burrough,* &c. *the 26th Day of* July, Anno Dom. 1682.

THE ſaid Informant upon his Oath ſays, That *Dorcas Coleman* his Wife hath been a long Time ſick in a very ſtrange and unuſual Manner, and that he hath ſought for Remedies far and near.

He further ſays, That Dr. *George Bear* being adviſed with concerning her Sickneſs in his Abſence whilſt he was at Sea, the ſaid Dr. *Bear* hath (as this Informant was told by his Wife, and his Uncle *Thomas Bremincom*, at his Return) ſaid, That it was paſt his Skill to preſcribe Directions for her Cure, becauſe the ſaid *Dorcas* was bewitched.

And he further ſays, That about three Months laſt paſt, his ſaid Wife was ſitting in a Chair, and being ſpeechleſs, he the ſaid Informant did ſee one *Suſanna Edwards* of *Biddiford* aforeſaid, Widow, come into her Chamber under a Pretence to viſit her; at which Time the Informant's Wife ſtrove to come at the ſaid *Suſanna*, but could not get out of the Chair; upon which the ſaid Informant and *Tho. Bremincom* endeavoured to help her out of the Chair, and then *Suſanna Edwards* went towards the Chamber-door; and when ſhe was got to the

Chamber-door, the ſaid *Dorcas Coleman* ſlided out of her Chair upon her Back, and ſtrove to come at *Suſanna*, but was not able to riſe from the Ground, 'till the ſaid *Suſanna* was gone down Stairs.

And he further ſays, That the ſaid *Dorcas* hath continued in a ſtrange and unuſual Manner of Sickneſs ever ſince, with ſome Intermiſſions.

Thomas Giſt, Mayor.
John Davie, Alderman.

Examined with the Original,
whereof this is a true Copy.

John Hill, Town-clerk.

Devon *ſſ.*
Biddif. *ſſ.*

The Information of Grace Thomas *of* Biddiford *in the County aforeſaid Spinſter, taken upon her Oath the third Day of* July, *in the* 34*th Year of the Reign of our Sovereign Lord King* Charles, *by the Grace of God of* England, Scotland, France *and* Ireland, *Defender of the Faith*, &c. *before us* Thomas Giſt, *Mayor of the Burrough, Town and Manor of* Biddiford *aforeſaid, and* John Davie, *Alderman, Two of his Majeſty's Juſtices of the Peace within the ſame Burrough*, &c.

THE ſaid Informant upon her Oath ſaith, That upon or about the ſecond Day of *February*, which was in the Year of our Lord 1680, this Informant

formant was taken with great Pains in her Head, and all her Limbs; which Pains continued upon her 'till near the Beginning of *Auguſt* following, and then this Informant's Pains began to abate, and this Informant was able to walk abroad to take the Air; but in the Night-time ſhe was in much Pain, and not able to take her Reſt.

And ſhe the ſaid Informant further ſays, That about the 30th Day of *September*, now laſt paſt, ſhe was going up the High-ſtreet of *Biddiford*, where this Informant met with *Temperance Lloyd* of *Biddiford* aforeſaid, Widow; and ſhe the ſaid *Temperance*, did then and there fall down on her Knees to this Informant, and wept, ſaying, Mrs. *Grace*, I am glad to ſee you ſo ſtrong again: upon which the ſaid Informant asked her, *Why doſt thou weep for me?* To which the ſaid *Temperance* anſwered, I weep for Joy to ſee you ſo well again, as the ſaid *Temperance* then pretended.

This Informant further ſays, That in that very Night ſhe was taken very ill with ſticking and pricking Pains, as if Pins and Awls had been thruſt into her Body, from the Crown of her Head to the Soles of her Feet, and that ſhe lay as if ſhe had been upon a Rack: And ſhe ſays further, That theſe Pains have continued upon her ever ſince, and that they are much worſe in Night than in the Day.

And this Informant further ſays, That on *Thurſday* the firſt Day of *June* laſt paſt in the Night, ſhe, the ſaid Informant, was bound and ſeemingly chained up, with all her ſticking Pains gathered together in her Belly; ſo that on a ſudden her Belly was ſwelled up as big as two Bellies, which cauſed her to cry out, *I ſhall die, I ſhall die*; and in this ſad Condition ſhe lay as though ſhe had been dead for a long Space, which thoſe Perſons that were in the Chamber with her computed to be about two Hours.

And this Informant further ſays, That on *Friday* Night laſt, being the 30th Day of *June*, ſhe was again pinched and pricked to the Heart, with ſuch cruel thruſting Pains in her Head, Shoulders, Arms, Hands, Thighs and Legs, as if the Fleſh would have been immediately torn from the Bones with a Man's Fingers and Thumbs. And ſhe ſays further, That ſhe was almoſt plucked out over the Bed, and lay in this Condition for the Space of three Hours, as theſe that were in the Chamber told her.

And this Informant further ſays, That upon the firſt Day of *July*, as ſoon as the aforeſaid *Temperance Lloyd* was apprehended and put into the Priſon of *Biddiford*, ſhe, the ſaid Informant, immediately felt her pricking and ſticking Pains to ceaſe and abate; and that ſhe hath continued ſo ever ſince to this Time, but is ſtill in great Weakneſs of Body.

And ſhe further ſays, That ſhe believes that the ſaid *Temperance Lloyd* hath been an Inſtrument of doing much Hurt and Harm unto her Body, by pricking and tormenting of her, as this Information hath ſet forth.

Thomas Giſt, Mayor.
John Davie, Alderman.

Devon ſſ. } *The Information of* Elizabeth
Biddif. ſſ. } Eaſtchurch, *the Wife of* Thomas Eaſtchurch *of* Biddiford, *in the County aforeſaid, Gent. taken upon her Oath before us,* Thomas Giſt, *Mayor of the Burrough, Town and Mannor of* Biddiford, *aforeſaid, and* John Davie, *Alderman, two of his Majeſty's Juſtices of the Peace within the ſame Burrough,* &c. *the Third of* July, *in the 34th Year of the Reign of our Sovereign Lord* Charles *the Second,* Anno Dom. 1682.

THE ſaid Informant upon her Oath ſaith, That upon the ſecond Day of this inſtant *July*, the ſaid *Grace Thomas* then lodging in the Informant's Husband's Houſe, and hearing her complain of great pricking Pains in one of her Knees, this Informant ſee her Knee, and obſerved nine Places that had been pricked, and that every Place that had been pricked, ſeemed as if it had been pricked with a Thorn; upon which the ſaid Informant, the ſecond Day of *July*, did demand of the ſaid *Temperance Lloyd*, whether ſhe had any Wax or Clay in the Form of Picture, by Means of which ſhe had pricked and tormented the ſaid *Grace Thomas*; to which ſhe anſwered, That ſhe

had no Wax nor Clay, but confeſſed that ſhe had only a Piece of Leather which ſhe had pricked nine Times.

Thomas Giſt, Mayor.
John Davie, Alderman.

Devon ſſ. } *The Information of* Anne Wake-
Biddif. ſſ. } ly, *the Wife of* William Wakely *of* Biddiford *in the County aforeſaid, Husbandman; taken the third Day of* July, Anno Dom. 1682.

THE ſaid Informant upon Oath ſays, That upon the ſecond Day of *July*, ſhe, by Order of the ſaid Mayor, did ſearch the Body of the ſaid *Temperance Lloyd*, in the Preſence of *Honor Hooper*, and ſeveral other Women; and upon Searching of her Body, ſhe found in her ſecret Parts two Teats hanging near together, like a Piece of Fleſh that a Child had ſucked; and that each of theſe Teats was about an Inch long; upon which the Informant demanded of her, whether ſhe had been ſucked at that Place by the black Man? meaning the Devil.

She acknowledged that ſhe had been often ſucked there by the black Man; and that the laſt Time that ſhe was ſucked by the ſaid black Man was the *Friday* before ſhe was ſearched, which was the 30th Day of *June* laſt.

And this Informant further ſays, That ſhe hath attended the ſaid *Grace Thomas* about ſix Weeks now paſt; and that on *Thurſday* laſt paſt, which was

was the 29th of *June*, in the Morning, ſhe ſaw ſomething in the Shape of a Magpye come at the Chamber Window, where the ſaid *Grace Thomas* lodged; upon which this Informant demanded of *Temperance Lloyd*, whether ſhe knew of any Bird that came and fluttered at the Window; to which ſhe anſwered, That it was the black Man in the Shape of the Bird; and that ſhe the ſaid *Temperance* was at that Time down by *Thomas Eaſtchurch*'s Door, being the Houſe where *Grace Thomas* did lodge.

Thomas Giſt, Mayor.
John Davie, Alderman.

The like was depoſed by *Honor Hooper*, Servant to *Thomas Eaſtchurch*, as appears by her Information, taken upon Oath the Day and Year aboveſaid, before the ſaid *Thomas Giſt*, Mayor, and *John Davie*, Alderman, two of his Majeſty's Juſtices of the Peace wirhin the Burrough, Town and Mannor of *Biddiford*.

Thomas Giſt, Mayor.
John Davie, Alderman.

Devon *ſſ.*
Biddif. *ſſ.*

Temperance Lloyd *her Examination taken the third Day of* July, *in the* 34*th Year of the Reign of our Sovereign Lord* Charles *the Second, by the Grace of God of* England, Scotland, France *and* Ireland, *King, Defender of the Faith,* &c. *before us* Thomas Giſt, *Mayor of the Burrough, Town and Mannor of* Biddiford *aforeſaid, and* John Davie, *Alderman, two of his Majeſty's Juſtices of the Peace within the ſame Burrough,* &c.

THE ſaid Imformant being brought before us by ſome Conſtables of the ſaid Burrough, upon the Complaint of *Thomas Eaſtchurch* of *Biddiford* aforeſaid, Gent. and charged upon Suſpicion of having uſed ſome magical Art, Sorcery, or Witchcraft, upon the Body of *Grace Thomas* of *Biddiford* aforeſaid, Spinſter, and to have had Diſcourſe or Familiarity with the Devil in the Shape of a black Man; and being demanded how long ſince ſhe had Diſcourſe or Familiarity with the Devil in the Likeneſs or Shape of a black Man; ſhe ſays, that About the 30th Day of *September* laſt paſt, ſhe met with the Devil in the Shape or Likeneſs of a black Man, about the Middle of the Afternoon of that Day, in a certain Street or Lane

Lane in the Town of *Biddiford* aforeſaid, called *Higher Gunſtone-Lane*; and then and there did tempt and ſollicit her to go with him to the Houſe of the ſaid *Thomas Eaſtchurch* to torment the Body of the ſaid *Grace Thomas*, which ſhe at the Firſt refuſed to do: but afterwards, by the Temptation and Perſwaſion of the Devil, in the Likeneſs of a black Man, ſhe went to *Thomas Eaſtchurch*'s Houſe, and went up Stairs after the black Man, and confeſſed that both of them went in to the Chamber where the ſaid *Grace Thomas* was; and that there they found one *Anne Wakely*, the Wife of *William Wakely* of *Biddiford*, rubbing and ſtroaking one of the Arms of the ſaid *Grace Thomas*.

And the ſaid Examinant does farther confeſs, That ſhe did then and there pinch with the Nails of her Fingers the ſaid *Grace Thomas* in her Shoulders, Arms, Thighs and Legs; and that afterwards they came down from the ſaid *Grace Thomas*'s Chamber into the Street together, and that there this Examinant did ſee ſomething in the Form of a gray or braget Cat; and ſaid that the ſaid went into the ſaid *Thomas Eaſtchurch*'s Shop.

And the ſame Examinant further ſays and confeſſeth, being asked whether ſhe went any more to the ſaid *Thomas Eaſtchurch*'s Houſe; that the Day following ſhe went again to the ſame Houſe inviſible, and was not ſeen by any Perſon, where ſhe met with the braget Cat before-mention'd; and that the ſaid Cat retired and leaped back into the ſaid *Thomas Eaſtchurch*'s Shop.

And being further asked when ſhe was at the ſame *Thomas Eaſtchurch*'s Houſe the laſt Time, ſhe ſaid that ſhe was there on *Friday* the 30th of *June* laſt, and that the Devil in the Shape of a black Man was there with her; and that they went up together into the ſaid Chamber, where ſhe found the ſaid *Grace Thomas* lying in her Bed in a very ſad Condition; notwithſtanding which, ſhe and the

the black Man tormented her again. And she further confessed, That she had almost drawn her out of Bed; and that on purpose, that she might put an End to the said *Grace Thomas*'s Life.

And she further says, That the black Man promised her, that no Body should discover her. And she further confesses, That the black Man did suck her Teats that she now hath in her secret Parts; and that she did kneel down to him in the Streets, as she was returning to her own House, and after they had tormented the said *Grace Thomas*, as above-mentioned.

And being asked of what Stature the black Man was, she said he was above the Length of her Arm; and that his Eyes were very big; and that he hopped or leaped in the Way before her; and that he afterwards did suck her as she was lying down; and that when he sucked it was very painful to her; and afterwards he vanished quite out of Sight.

And she further confesses, That on the first Day of *June* last, whilst Mr. *Eastchurch* and his Wife were absent, she did prick and pinch the said *Grace Thomas*, the black Man assisting her, in her Belly, Stomach and Breast; and that they continued tormenting her so two or three Hours, with an Intent to have killed her.

And at the same Time she confesses, That she did see the said *Anne Wakely* rubbing and chafing of several Parts of *Grace Thomas*'s Body; though the said *Anne Wakely* being present at the Time of her Examination says, That she did not see the said Examinant.

Thomas Gist, Mayor.
John Davie, Alderman.

WHERE-

Devon. ſſ. *Biddif.* ſſ. WHEREAS the ſaid *Temperance Lloyd* hath made ſuch an ample Confeſſion and Declaration concerning the ſaid *Grace Thomas*, we the ſaid Mayor and Juſtices were induced to demand of her ſome other Queſtions concerning other Witcheries which ſhe had practiſed on the Bodies of ſeveral other Perſons within this Town, *viz.*

The ſaid Examinant did confeſs, That about the 14th Day of *March*, which was in the Year of our Lord 1670, ſhe was accuſed, indicted, and arraigned, for practiſing Witchcraft upon the Body of one *William Herbert*, late of *Biddiford*, Husbandman: And although at her Tryal for her Life, at the Caſtle of *Exeter*, ſhe was there acquitted by the Judge and Jury; yet ſhe now confeſſes, that ſhe is guilty thereof, by the Perſwaſion of the black Man, and that ſhe did prick the ſaid *William Herbert* to Death.

Thomas Giſt, Mayor.
John Davie, Alderman.

Devon. ſſ. *Biddif.* ſſ. AND whereas upon or about the 15th of *May*, in the Year of our Lord 1679, ſhe was accuſed before the preſent Mayor and Juſtices of the Town of *Biddiford* aforeſaid, for practiſing of Witchcraft upon the Body of one *Anne Fellow*, the Daughter of *Edward Fellow* of *Biddiford*, Gentleman. And although her Body was then ſearched by four Women of the Town of *Biddiford* aforeſaid, and the Proofs then againſt her not ſo clear and conſpicuous, the ſaid Mr. *Fellow* did not further proſecute againſt her; yet this Examinant does now confeſs, that the ſaid black Man or Devil, or ſome other black Man or Devil, with her the ſaid Examinant,

aminant, did do ſome Bodily Hurt to the ſaid *Anne Fellow*; and that thereupon the ſaid *Anne Fellow* did ſhortly die, and depart this Life.

Thomas Giſt, Mayor.
John Davie, Alderman.

Devon. ſſ. WHEREAS we *Thomas Eaſtchurch*
Biddif. ſſ. and *Elizabeth Eaſtchurch* his Wife, *Honor Hooper* and *Anne Wakely*, Yeſterday, which was the Third of *July* 1682, did give in and deliver our ſeveral Informations upon our Oaths before *Thomas Giſt*, Mayor of the Burrough, Town and Mannor of *Biddiford* aforeſaid, and *John Davie*, Alderman, two of his Majeſty's Juſtices of the Peace for the ſame Burrough, *&c.* of *Biddiford*, againſt *Temperance Lloyd* of *Biddiford* aforeſaid, Widow, for uſing and practiſing of Witchcraft upon the Body of *Grace Thomas* of the ſame Town Spinſter, as by our ſeveral Examinations it doth and may appear.

But becauſe we were diſſatisfied in ſome Particulars, about a Piece of Leather which the ſaid *Temperance* had confeſſed of unto the ſaid *Elizabeth Eaſtchurch*, in ſuch Manner as is mentioned in the ſaid *Elizabeth Eaſtchurch*'s Examination; and we conceiving there might be ſome Enchantment uſed in or about the Leather, therefore upon this fourth Day of *June*, we, with the Leave and Approbation of the ſaid Mr *Giſt*, Mayor, did bring the ſaid *Temperance* in the Pariſh-church of *Biddiford* aforeſaid, in the Preſence of Mr. *Michael Ogilby*, Rector of the ſame Pariſh-church, and divers other Perſons, where the ſaid *Temperance* was asked, by the ſaid Mr. *Ogilby*, how long ſince the Devil did tempt her to do Evil.

Whe:e-

Whereupon ſhe the ſaid *Temperance* did ſay and confeſs, that about twelve years ago ſhe was tempted by the Devil to be inſtrumental to the Death of *William Herbert* named in her ſaid Examination; and that the Devil did promiſe her that ſhe ſhould live well and do well: And ſhe did then alſo confeſs, that ſhe was thereupon an Inſtrument of the Death of the ſaid *William Herbert*.

And as to the ſaid *Grace Thomas*, ſhe further ſaid and confeſſed, That on *Friday* was Sevenight, which was the 29th of *June* laſt, ſhe the ſaid *Temperance* came into the ſaid *Thomas Eaſtchurch*'s Shop in the Form and Shape of a Cat, and fetched out of the ſame Shop a Puppit or Picture, commonly called a Child's Baby, and that ſhe carried the ſame up into the Chamber where the ſaid *Grace Thomas* lodged, and left it about the Bed where ſhe the ſaid *Grace* lay, but would not confeſs that ſhe had pricked any Pins in the ſaid Puppit or Baby Picture, though ſhe was asked that Queſtion particularly by Mr. *Ogilby*.

Alſo the ſaid *Temperance* did then and there confeſs, that ſhe was the Cauſe of the Death of the ſaid *Anne Fellow*, the Daughter of *Edward Fellow* mentioned in her Examination. She alſo then confeſſed, That ſhe was the Cauſe of the Death of one *Jane Dalbyn*, the late Wife of *Simon Dalbyn* of *Biddiford* Mariner, by pricking her in one of her Eyes, which ſhe performed ſo ſecretly, that ſhe was never diſcovered nor puniſhed for the ſame.

Alſo the ſaid *Temperance Lloyd* did confeſs and declare, that ſhe did bewitch unto Death one *Lydia Burman* of *Biddiford* aforeſaid Spinſter, becauſe ſhe had been a Witneſs againſt her the ſaid *Temperance*, at her Tryal for Life and Death at the Aſſizes, when ſhe was arraigned for the Death of the ſaid *William Herbert*, and had depoſed, that the ſaid *Temperance* had appeared unto her in the Shape of

of a red Pig, at ſuch Time as the ſaid *Lydia* was Brewing in the Houſe of one *Humphery Ackland* of *Biddiford* aforeſaid.

Being further asked in what Part of the Houſe of the ſaid Mr. *Eaſtchurch*, or in what Part of the Bed, whereon the ſaid *Grace Thomas* lay, ſhe left the Puppit or Baby Picture; ſhe ſays, that ſhe would not, nor muſt not diſcover; for if ſhe did diſcover the ſame, that the Devil would tear her in Pieces. Afterwards Mr. *Ogilby* deſired the ſaid *Temperance* to ſay the Lord's Prayer and her Creed, which ſhe imperfectly performing, Mr. *Ogilby* gave her many good Exhortations, and ſo left her.

In witneſs whereof we have hereunto ſet our Hands this 4th Day of *July*, in the four and thirtieth Year of the Reign of our Sovereign Lord *Charles* the Second, *&c.*

July the 4th 1682,
Sworn before us,

Thomas Giſt, Mayor.
John Davie, Alderman.

Devon. ſſ. } *The Information of* Thomas Eaſt-
Biddif. ſſ. } church *of* Biddiford *in the County aforeſaid, Gent. taken upon his Oath before us,* Thomas Giſt *Mayor of the Burrough, Town and Mannor of* Biddiford *aforeſaid, and* John Davie, *Alderman, Two of his Majeſty's Juſtices of the Peace within the ſame Burrough,* &c. *the third Day of* July, Anno Dom. 1682.

THE ſaid Informant ſays upon Oath, That Yeſterday, being the Second of *July*, he heard the ſaid *Temperance Lloyd* ſay and confeſs, that about the 30th Day of *September* laſt, as ſhe was returning from the Bakehouſe with a Loaf of Bread under her Arm, towards her own Houſe, ſhe, the ſaid *Temperance Lloyd*, did meet with ſomething in the Likeneſs of a black Man, in a Street called *Higher Gunſtone-Lane* within this Town; and then and there the ſaid black Man did tempt her to go to the ſaid Informant's Houſe, to torment one *Grace Thomas* who is this Informant's Siſter-in-law; but ſhe refuſed it ſaying, That *Grace Thomas* had done her no Harm: But afterwards, by the further Perſwaſion and Temptation of the black Man, ſhe did go to this Informant's Houſe, and that ſhe went up the Stairs after the black Man, and confeſſed that both of them went into the Chamber where this Informant's Siſter-in-law was,

and

and that there they found one *Anne Wakely*, the Wife of *William Wakely* of *Biddiford*, rubbing of one of the Arms and one of the Legs of the ſaid *Grace Thomas*.

And this Informant further ſays, That the ſaid *Temperance* alſo confeſſed, that the black Man did perſwade her to pinch the ſaid *Grace Thomas* in the Knees, Arms and Shoulders, ſhewing with her Fingers how ſhe did it; and that when ſhe came down the Stairs into the Street, ſhe ſaw a braget Cat go into the ſaid Informant's Shop, and that ſhe believed it to be the Devil.

And the ſame Informant heard *Temperance Lloyd* confeſs further, That on *Friday* Night laſt, which was the 30th of *June*, the black Man met her near her own Door, about Ten a-Clock the ſame Night, and there did tempt her again to go to this Informant's Houſe, and to make an End of the ſaid *Grace Thomas*; upon which ſhe went along with the black Man into the Chamber where the ſaid *Grace Thomas* lay.

And ſhe confeſſed further, That ſhe did prick and pinch the ſaid *Grace Thomas* again in ſeveral Parts of her Body, ſhewing with both her Hands how ſhe did it; and that when ſhe did it, the ſaid *Grace* cried out terribly; and ſhe confeſſed, that the ſaid black Man told her, that ſhe ſhould make an End of her, the ſaid *Grace Thomas*. And the ſaid *Temperance* further confeſſed, That the black Man promiſed her, that no one ſhould diſcover her or ſee her.

She alſo confeſſed, That about Twelve of the Clock the ſame Night, the black Man ſucked her in the Street in her ſecret Parts, ſhe kneeling down to him; that he had blackiſh Cloaths, and was about the Length of her Arm; that he had broad Eyes, and a Mouth like a Toad, and afterwards vaniſhed clear out of ſight.

And

And the ſaid Informant ſays, That he heard the ſaid *Temperance* confeſs further, that about the firſt Day of *June* laſt, the ſaid black Man was with her again, and told her, that the ſame Night ſhe ſhould make an End of *Grace Thomas*: And ſhe further confeſſed, That that Night ſhe had griped *Grace Thomas* in her Belly, Stomach and Breaſt, and clipt her to the Heart; and that the ſaid *Grace* cried out extremely; and that ſhe tormented her for the Space of two Hours; and that *Anne Wakely*, with ſeveral other Women, were then preſent in the Chamber, but could not ſee her the ſaid *Temperance*, and that the black Man ſtood by her in the ſame Room alſo.

And this Informant further ſays, That he ſuppoſed, that the ſaid *Grace Thomas*, in her Sickneſs, had been afflicted through a Diſtemper depending on a natural Cauſe, and went to ſeveral Phyſicians, but that the ſaid *Grace* could never receive any Benefit by the Medicines preſcribed by them.

Thomas Giſt, Mayor.
John Davie, Alderman.

Devon. ſſ. } *The Information of* William Her-
Biddif. ſſ } bert *of* Biddiford *in the County aforeſaid, Blackſmith, taken upon his Oath the* 12*th Day of* Auguſt, *in the* 34*th Year of the Reign of our Sovereign Lord* Charles *the Second,* &c. *before* Thomas Giſt, *Mayor of the Burrough, Town and Manor aforeſaid, and* John Davie, *Alderman, Two of his Majeſty's Juſtices of the Peace within the ſame Burrough,* &c.

THIS Informant upon Oath ſays, That near or upon the ſecond Day of *February*, in the Year of our Lord 1670, he heard his Father, *William Herbert*, declare on his Death-bed, that *Temperance Lloyd* of *Biddiford* aforeſaid, Widow, had bewitched his ſaid Father to Death.

And his Father further declared to him, That he and the Reſt of his Relations ſhould view his Body after his Deceaſe; and that by his Body they ſhould ſee what Prints and Marks the ſaid *Temperance Lloyd* had made upon him. And he further ſays, That his ſaid Father did lay his Blood to the Charge of the ſaid *Temperance*, and deſired the ſaid Informant to ſee her apprehended for the ſame, which was accordingly done; for which ſhe was accuſed and acquitted at the Aſſizes.

And

And the Informant further ſays, That the fourth Day of *July* he went to the Priſon of *Biddiford*, where the ſaid *Temperance* was; ſhe being then in the Priſon upon the Account of the ſaid *Grace Thomas*, and demanded of her whether ſhe had done any bodily Harm or Hurt unto the ſaid *William Herbert* deceaſed; to which ſhe anſwered, ſurely *William*, I did kill thy Father.

This Informant demanded of her further, whether ſhe had done any Hurt or Harm to one *Lydia Burman* late of *Biddiford*, Spinſter; to which ſhe confeſſed, that ſhe was the Cauſe of her Death: And being asked why ſhe did not confeſs as much laſt Time ſhe was in Priſon; ſhe anſwered, That her Time was not expired, for the Devil had given her greater Power, and a longer Time.

The ſaid Informant likewiſe heard *Temperance Lloyd* confeſs, that ſhe was the Cauſe of the Death of *Anne Fellow*, the Daughter of *Edward Fellow* of *Biddiford*, Gent. And alſo that ſhe the ſaid *Temperance* was the Cauſe of the Bewitching out of one of the Eyes of *Jane*, the Wife of *Simon Dalbin* of *Biddiford* aforeſaid, Mariner.

Thomas Giſt, Mayor.
John Davie, Alderman.

Examined with the Original,
whereof this is a true Copy.

John Hill, Town-clark.

The

Devon. ſſ. } *The Information of* John Barnes
Biddif. ſſ. } *of* Biddiford *in the County aforeſaid, Yeoman, taken upon his Oath before us* Thomas Giſt, *Mayor of the Burrough, Town and Manor of* Biddiford *aforeſaid, and* John Davie, *Alderman, Two of his Majeſty's Juſtices of the Peace within the ſame Burrough,* &c. *the* 18*th Day of* July, Anno. 1682.

THE Informant upon his Oath ſays, That upon *Eaſter Tueſday*, the 18th Day of *May*, his Wife was taken with very great Pains, Sticking and Pricking in her Arms, Stomach and Breaſt, as if ſhe had been ſtabbed with Awls, being ſo deſcribed to him by the ſaid *Grace*, ſo that ſhe thought ſhe ſhould have died immediately, and in ſuch a Condition, ſhe hath continued 'till this Day with tormenting and grievous Pains. And on *Sunday* laſt, which was the 16th Day of this Inſtant *July*, about ten a-Clock in the Forenoon, the Informant's Wife was again taken worſe than before, ſo that four Men and Women could hardly hold her.

And at the ſame Time *Agnes Whiteſield*, Wife of *John Whiteſield* of *Biddiford* Cordwinder, being in this Informant's Houſe, and hearing ſome Body out at the Door, ſhe opened it, where ſhe found *Mary Trembles* of *Biddiford*, ſingle Woman, ſtanding with a white Pot in her Hands, as if ſhe had been

been going to the common Bake-houſe: Upon which this Informant's Wife asked of the ſaid *Agnes Whiteſield* who it was that was at the Door; to which *Agnes Whiteſield* anſwered and ſaid, that it was *Mary Trembles*. Then the Informant's Wife replied, and ſaid, that ſhe the ſaid *Mary Trembles* was one of them that did torment her, and that ſhe was now come to put an End to her Life.

Thomas Giſt, Mayor.
John Davie, Alderman.

Devon. ſſ. } *The Information of* Grace Barnes,
Biddif. ſſ. } *Wife of* John Barnes *of* Biddidiford *in the County aforeſaid Yeoman, taken upon her Oath before* Thomas Giſt, *Mayor of the Burrough, Town and Manor of* Biddiford *aforeſaid, and* John Davie, *Alderman, Two of his Majeſty's Juſtices of the Peace within the ſame Burrough,* &c. *the 2d Day of* Auguſt, Anno Dom. 1682.

THE ſaid Informant upon her Oath ſays, That ſhe hath been very much pained and tormented in her Body theſe many Years laſt paſt, and hath ſought out for Remedies far and near, and never had any Suſpicion that ſhe had any magical Art or Witchcraft practiſed upon her Body, 'till about a Year and a half ago, being informed by ſome Phyſicians that it was ſo; upon which

which she suspected *Susanna Edwards* of *Biddiford* aforesaid, Widow, because the said *Susanna* would often come to the said Informant's Husband's House, upon frivolous or no Occasions at all.

And she further says, That about the Middle of the Month of *May* last, she was taken with very great sticking and pricking Pains in her Arms, Breast and Heart, as if several Awls had been pricked or stuck in to her Body; and was in great tormenting Pain for many Days and Nights together, with very little Intermission. And that on *Sunday* the 16th Day of *July* last she was taken in a very grievous and tormenting Manner; at which Time one *Agnes Whitefield*, the Wife of *John Whitefield* of *Biddiford*, was in this Informant's Husband's House, who opening the Door and looking out, found one *Mary Trembles* of *Biddiford*, single Woman, standing before the Door: and thereupon this Informant asked of the said *Agnes Whitefield*, who it was that stood at the Door; who answered, that it was the said *Mary Trembles*: Upon which this Informant was very well assured, that the said *Mary Trembles*, together with *Susanna Edwards*, were the very Persons that had tormented her, by using some magical Art or Witchcraft upon her Body, as aforesaid.

Thomas Gist, Mayor.
John Davie, Alderman.

Devon ſſ. } *The Information of* William Edwards *of* Biddiford *in the County aforeſaid, Blackſmith, taken upon his Oath, before us* Thomas Giſt *Mayor of the Borough, Town and Manner of* Biddiford *aforeſaid, and* John Davie *Alderman, Two of His Majeſtie's Juſtices of the Peace within the ſame Borough,* &c. *the* 18*th Day of* July, Anno Dom. 1682.

THE ſaid Informant upon his Oath ſays, That on the Seventeenth Day of *July* inſtant, he heard *Suſanna Edwards* confeſs, that the Devil had carnal Knowledge of her Body, and that he had ſuck'd her in her Breaſts, and in her Secret Parts. And further, that he heard her, *Suſanna Edwards* ſay, That ſhe, and one *Mary Trembles* of *Biddiford* aforeſaid, Single-woman, did appear hand in hand inviſible in *John Barnes*'s Houſe in *Biddiford*; where *Grace*, the Wife of the ſaid *John Barnes* did lye in a very ſad Condition.

And the ſaid Informant further ſays, that he then alſo heard the ſaid *Suſanna* ſay, That ſhe and the ſaid *Mary Trembles* were at that Time come to make an End of her the ſaid *Grace Barnes*.

Thomas Giſt, Mayor.
John Davie, Alderman.

Devon ſſ. } *The Information of* Joane Jones,
Biddif. ſſ. } *the Wife of* Anthony Jones *of* Biddiford, *in the County aforeſaid, Husbandman, taken upupon her Oath before us* Thomas Giſt *Mayor, and* John Davie *Alderman, the 18th Day of* July, Anno Dom. 1682.

THE ſaid Informant upon her Oath ſays, That on the 18th Day of *July* inſtant, ſhe being preſent with *Suſanna Edwards* of *Biddiford* aforeſaid, Widow; *John Dunning* of *Great Torrington*, came in to ſee the ſaid *Suſanna*, which ſaid *John Dunning* asked *Suſanna Edwards*, How, and by what Means ſhe became a Witch? To which ſhe anſwered, That ſhe never did confeſs before, but now ſhe would.

And ſhe further ſays, That ſhe heard the ſaid *Suſanna Edwards* confeſs to *John Dunning*, that ſhe was once out gathering of Wood, when ſhe ſaw a Gentleman coming near to her; upon which ſhe was in hopes to have a Piece of Money of him.

And this Informant further ſays, That the ſaid *John Dunning* asked *Suſanna*, Where ſhe met with the ſaid Gentleman? To which ſhe anſwered, In *Parſonage Cloſe*. And after *John Dunning* was gone, this Informant heard *Suſanna Edwards* confeſs, That on *Sunday* the 16th of *July*, ſhe, with *Mary Trembles*, and by the Help of the Devil, did prick and torment *Grace*, the Wife of *John Barnes* of *Biddiford*.

And

And this Informant further ſays, That ſhe heard the ſaid *Suſanna Edwards* and *Mary Trembles* ſay and confeſs, That they did this preſent Day, being the 18th of *July*, torment and prick her the ſaid *Grace Barnes* again. And further, that ſhe heard the ſaid *Mary Trembles* ſay to *Suſanna Edwards*, O thou Rogue, I will now confeſs all; for it is thou that haſt made me to be a Witch; and thou art one thy ſelf, and my Conſcience muſt Swear it. Upon which, *Suſanna* replied to the ſaid *Mary Trembles*; I did not think thou wouldſt have been ſuch a Rogue as to diſcover it.

And ſhe further ſays, That the ſaid *Suſanna* did confeſs, That the Devil did carry about her Spirit oftentimes: And that ſhe heard the ſaid *Suſanna* further confeſs, That ſhe did prick and torment one *Dorcas Coleman*, the Wife of *John Coleman* of *Biddiford* aforeſaid, Mariner.

And ſhe further ſays, That ſhe heard the ſaid *Suſanna Edwards* confeſs, That ſhe was ſucked in her Breaſt ſeveral times by the Devil in the Shape of a Boy lying by her in her Bed, and that it was very Cold to her; and that after ſhe was ſuck'd by him, the ſaid Boy, or Devil, had the Carnal Knowledge of her Body four ſeveral Times. And ſhe further ſays, That *Anthony Jones*, obſerving her the ſaid *Suſanna* to gripe and twinkle her Hands upon her own Body, ſaid to her, Thou Devil, thou art now tormenting ſome Perſon or other. Upon which the ſaid *Suſanna* was diſpleaſed with him, and ſaid, *Well enough, I will fit thee.* And at that preſent Time, the ſaid *Grace Barnes* was in great Pain with Prickings and Stabbings unto her Heart, as ſhe afterwards affirmed.

This Informant further ſays, That one of the Conſtables and her Husband, with ſome others, was ſent by Mr. Mayor, to bring the ſaid *Grace Barnes* to the Town-Hall of *Biddiford* aforeſaid, which they did accordingly; and as ſoon as they

had led, and with much ado brought the ſaid *Grace Barnes* into the Town-Hall, the ſaid *Suſanna Edwards* turned about and looked upon her ſaid Husband, and preſently this Informant's ſaid Husband was taken in a very ſad Condition as he was leading and ſupporting *Grace Barnes* up the Town-Hall Stairs before the Mayor and Juſtices, ſo that he cried out, *I am now bewitched with this Devil, Wife*; meaning *Suſanna Edwards*, and preſently leaped and capered like a Madman, and fell a ſhaking, quivering and foaming, and for the ſpace of half an Hour like a dying or dead Man; and at laſt coming to his Senſes again, he declared to this Informant, that the ſaid *Suſanna Edwards* had bewitched him.

And this Informant further ſays, That ſhe never knew her ſaid Husband *Anthony Jones* to be taken in any Fits or Convulſions, but a Perſon of a ſound and healthy Body, ever ſince he had been her Husband.

Thomas Giſt, Mayor.
John Davie, Alderman.

Devon ſſ. } *The Information of* Anthony
Biddif. ſſ. } Jones *of* Biddiford, *in the County aforeſaid, Husbandman, taken upon his Oath, before us* Thomas Giſt *Mayor of the Burrough, Town and Mannor of* Biddiford *aforeſaid, and* John Davie *Alderman, Two of His Majeſties Juſtices of the Peace within the ſaid Burrough,* &c. *the 19th Day of* July, Anno Dom. 1682.

THE ſaid Informant upon Oath ſaith, That Yeſterday, whilſt *Suſanna Edwards* was in the Town-Hall of *Biddiford*, concerning the ſaid *Grace Barnes*, he obſerved the ſaid *Suſanna* to gripe and twinkle her hands, upon her own Body, in an unuſual manner; whereupon he ſaid to her, Thou Devil thou art now tormenting ſome Perſon or other: Upon which the ſaid *Suſanna* was diſpleaſed with him, and ſaid, *Well enough, I will fit thee:* And at that preſent time *Grace Barnes* was in great Pains, with pricking and ſtabbing to her Heart; as the ſaid *Grace* did afterwards affirm.

And this Informant further ſays, That one of the Conſtables and he, with ſome others, being ſent by Mr. Mayor's Order, to bring the ſaid *Grace* to the Town-Hall of *Biddiford*; The ſaid *Suſanna* turned about, and looked upon this Informant, and forthwith he was taken in a very ſad Condi-

tion, as he was coming up the Stairs of the Town-Hall, before the Mayor and Juſtices, inſomuch that he cryed out, *Wife, I am now bewitched with this Devil* Suſanna Edwards.

Thomas Giſt, Mayor.
John Davie, Alderman.

Devon *ſſ.* } *The Examination of* Mary Trembles *of* Biddiford, *in the County aforeſaid, Single Woman, taken before* Thomas Giſt *Mayor of the Burrough, Town and Manor of* Biddiford, *and* John Davie *Alderman, Two of His Majeſties Juſtices of the Peace within the ſame Burrough,* &c. *the* 18*th Day of* July, An. Dom. 1682.
Biddif. *ſſ.* }

THE ſaid Examinant being brought before us, and accuſed for Practiſing of Witchcraft upon the Body of *Grace Barnes*, the Wife of *John Barnes* of *Biddiford* aforeſaid, Yeoman; was queſtion'd by us, how long ſhe had practiſed Witchcraft? Who ſaid and confeſſed, That about Three Years laſt paſt, *Suſanna Edwards* of *Biddiford*, Widow, informed her, that if ſhe would do as the ſaid *Suſanna* did, that this Examinant ſhould do very well: Whereupon ſhe yielded to the ſaid *Suſanna Edwards*, and ſaid ſhe would do as the ſaid *Suſanna* did.

And the ſaid *Mary Trembles* farther confeſſes, That the ſaid *Suſanna Edwards* did promiſe that ſhe

ſhe ſhould neither want for Money, Meat, Drink, nor Clothes. And that, after ſhe had made this Bargain with *Suſanna Edwards*, the Devil in the Shape of a Lyon, came to her and lay with her, and had Carnal Knowledge of her Body. And that after the Devil had had Knowledge of her Body, he ſucked her in her Secret Parts, and that his Sucking was ſo hard, which cauſed her to cry out with Pain.

And ſhe further confeſſes, That on *Tueſday* in the *Eaſter* Week, which was the 18th Day of *May* laſt, ſhe went about the Town of *Biddiford* to beg ſome Bread, and met with the ſaid *Suſanna Edwards* in her Walk; who asked her, Where ſhe had been? To whom ſhe anſwered, That ſhe had been about the Town, and had begged ſome Meat, but could get none. Upon which, ſhe with the ſaid *Suſanna Edwards*, went to the ſaid *John Barnes*'s Houſe, in hopes that there they ſhould have ſome Meat. But the ſaid *John Barnes* not being at home, they could get no Meat or Bread, being denied by the ſaid *Grace Barnes*, and her Servant, who would not give them any Meat: Whereupon the ſaid *Suſanna*, and this Informant, went away from the ſaid *Barnes*'s Houſe. Afterwards on the ſame Day, *Suſanna Edwards* bid the ſaid Informant go to Mr. *Barnes*'s Houſe again, for a Farthing-worth of *Tobacco*. Upon this ſhe went, but could not have any, which ſhe told *Suſanna Edwards* of; who then ſaid, It ſhould be better for her, the ſaid *Grace*, ſhe had let her have had ſome Tobacco.

And ſhe further confeſſes, That on the 16th Day of this inſtant *July*, ſhe with the ſaid *Suſanna*, did go to the ſaid *John Barnes*'s Houſe in *Biddiford*, and went in at the fore Door inviſibly into the Room, where they did prick and pinch the ſaid *Grace Barnes* almoſt to Death; and that ſhe ſaw *John Barnes* in Bed with his Wife on the inner-ſide of the Bed.

And being further asked, how many Times the Devil had Carnal Knowledge of her Body, beſides the Time above-mentioned, ſhe confeſſeth, That the Devil had Carnal Knowledge of her Body Three other Times, and that the laſt of the Three Times was upon the ſaid 16th Day of *July*, as ſhe was going towards the common Bakehouſe. And that at that Time ſhe, with the help of the Devil, would have killed the ſaid *Grace Barnes*, if ſhe had not ſpilled ſome of the Meat ſhe was then carrying to the Bakehouſe.

Thomas Giſt, Mayor.
John Davie, Alderman.

Devon. *ſſ.* } *The Examination of* Suſanna
Biddif. *ſſ.* } Edwards, *of* Biddiford, *aforeſaid, in the County aforeſaid, Widow, taken the Tenth Day of* July, Anno Dom. 1682.

THE ſaid Examinant being brought before us, and accuſed for Practiſing of Witchcraft upon the Body of *Grace Barnes*, the Wife of *John Barnes*, of *Biddiford* aforeſaid, Yeoman, was asked, how long ſince ſhe had Diſcourſe or Familiarity with the Devil; and ſays, That about Two Years ago ſhe did meet with a Gentleman in a Field called the *Parſonage Cloſe*, in the Town of *Biddiford*; and that his Apparel was black; whereupon the Gentleman drawing near to her, ſhe made a Curteſie to him, as ſhe uſed to do to Gentlemen.

Being

Being asked what, and who the Gentleman ſhe ſpoke of was, ſhe anſwered, it was the Devil; and confeſſed, that the Devil asked her if ſhe was a poor Woman; to whom ſhe anſwered, that ſhe was. And then the Devil, in the Shape of the Gentleman, told her, That if ſhe would grant him one Requeſt, ſhe ſhould never want Meat, Drink, nor Cloaths: Upon which ſhe ſaid to the Gentleman, or Devil, in the Name of God what is it I ſhall have? And upon that the Gentleman vaniſhed quite away from her.

And ſhe further confeſſed, That afterwards there was ſomething in the Shape of a little Boy, which ſhe thinks to be the Devil, came into her Houſe, and lay with her, and that he ſucked her at her Breaſt. She confeſſes, That ſhe afterwards met him in a Place call'd *Stambridge-Lane*, in the Pariſh of *Biddiford*, leading towards *Abbottiſham*, which is the next Pariſh to the Weſt of *Biddiford*, and that there he ſucked Blood out of her Breaſt; and on *Sunday*, which was the 16th of *July* Inſtant, ſhe, together with *Mary Trembles*, of *Biddiford*, ſingle Woman, did go into the Houſe of *John Barnes*, of *Biddiford*, Yeoman, and that no Body did ſee them; and that they were in the ſame Room where *Grace*, the Wife of *John Barnes* was, and that there they did prick and pinch the ſaid *Grace Barnes* with their Fingers, and put her to great Pain and Torment, ſo that ſhe was almoſt dead.

And ſhe confeſſeth, That this Day ſhe pricked and tormented her again, ſhewing with her Fingers how ſhe did it: and confeſſes alſo, That the Devil did entice her alſo to make an end of the ſaid *Grace Barnes*, and that he told her that he would come again to her once more before ſhe ſhould go out of Town. She confeſſes, That ſhe can go to any Place inviſible, and yet her Body will be lying in her Bed; and further, ſhe ſays, That the

Devil hath appeared to her in the Shape of a Lion as ſhe ſuppoſed.

Being asked, whether ſhe had done any Bodily Hurt to any other Perſon, beſides the ſaid *Grace Barnes*, ſhe confeſſes, that ſhe did prick and torment one *Dorcas Coleman*, the Wife of *John Coleman*, of *Biddiford* aforeſaid, Mariner, and ſays, That ſhe gave her ſelf to the Devil when ſhe met him in *Stambridge-Lane*, as aforeſaid. And ſays, that the ſaid *Mary Trembles* was a Servant to her, as ſhe was to the Devil, or Gentleman aforeſaid, as ſhe called him.

Thomas Giſt, Mayor,
John Davie, Alderman.

Examined with the Original,
whereof this is a true Copy.

John Hill, Town-Clark.

The Subſtance of the laſt Words and Confeſſions of Suſanna Edwards, Temperance Lloyd, *and* Mary Trembles, *at the Time and Place of their Execution.*

Mary Trembles being asked what ſhe had to ſay, as to the Crime ſhe was to die for, ſaid, She had already ſaid as much as ſhe could ſay, and could ſay no more. Being asked in what Shape the Devil came to her, ſhe ſaid in the Shape of a Lion once. Being asked whether he offered any Violence to her, ſhe ſaid, Not at all, but frightened her, and did nothing to her, and that ſhe cried to God, and asked what he would have, and he vaniſhed. Being asked whether he gave her any Gift, or whether ſhe made him any Promiſe, ſhe ſaid, No. Being asked whether he had any of her

her Blood, ſhe ſaid, No. Being asked whether he made uſe of her Body in a Carnal Manner, ſhe anſwered, Never in her Life. Being asked whether ſhe had a Teat in her private Parts, ſhe ſaid ſhe had none; but *the Grand Jury ſaid it was ſworn to them.* Mr. *H*—— asking, whether the Devil was not there with *Suſan*, when he was in Priſon with them, and under her Coats? Says he, The other told me ſhe was there, but is now fled; and that the Devil was in the Way when I was going to *Taunton* with my Son, who is a Miniſter. Says he, Thou ſpeaks now as a dying Woman, and as the *Pſalmiſt* ſays, *I will confeſs my Iniquities, and acknowledge all my Sin.* We find that *Mary Magdalen* had Seven Devils, and ſhe came to Chriſt and obtained Mercy; and if thou break thy League with the Devil, and make a Covenant with God, thou mayeſt alſo obtain Mercy. If thou haſt any thing to ſpeak, ſpeak thy Mind. Says ſhe, I have ſpoke the very Truth, and can ſpeak no more; I deſire they may come and confeſs as I have done.

Then Mr. *H*——asked *Temperance Lloyd*, whether ſhe had made any Contract with the Devil? She ſaid, No. Being asked if he had ever any of her Blood, ſhe ſaid, No. Being asked where he appeared to her firſt, and in what Shape, ſhe anſwered, In a woeful Shape. Being asked if he had any Carnal Knowledge of her, ſhe ſaid, Never. Being asked what he did when he came to her, ſhe ſaid, He bid her go and do Harm. Being asked whether ſhe did ſo, ſhe ſaid, She did hurt a Woman, much againſt her Conſcience, he carried her up to the Door, which was open, and the Woman's Name was *Grace Thomas*. Being asked, what Cauſe ſhe had to do her Harm? What Malice ſhe had againſt her? Or had ſhe done her any Harm? She anſwered, She never did me any Harm, but the Devil beat me about the Head grievouſly, becauſe I would not kill her, but I did bruiſe her after this

this Fashion, laying her two Hands to her Sides. Being asked whether she bruised her till the Blood came out of her Mouth, she said, Yes. Being asked how many she destroyed and hurt, she said, None but her. Being asked, If she ever hurt any Ships or Boats, she said, She never did. Being asked whether it was she or *Susan* bewitched the Children; she said, she sold Apples, and a Child took an Apple from her, and the Mother took the Apple from the Child, for which she was angry, but the Child died of the Small-Pox. Being asked whether she knew Mr. *Lutteril* or his Confederates, and whether they or she bewitched the Child; she said, No. Being asked how she came to hurt Mrs. *Grace Thomas*, and whether she came through the Key-Hole, or whether the Door was open; she said, The Devil led her up Stairs, and the Door was open, and that was all the Hurt she did. Being asked how she knew it was the Devil, she said, By his Eyes. Being asked whether she had no Discourse or Treaty with him, she said, No; he said she should go along with him to destroy a Woman, and she told him she would not. He said, he would make me; and then the Devil beat me about the Head. Being asked why she called not upon God, she answered, He would not let me do it. Being asked whether she never rid over an Arm of the Sea on a Cow; No, Master, said she, it was she, meaning *Susan*. When *Temperance* said it was *Susan*, she said she lied, and that she was the Cause of her coming to die; for she said, when she was first brought to Goal, If she was hanged, she would have me hanged too; she reported I should ride on a Cow before her, which I never did.

Then says Mr. *H.* to *Susan Edwards*, Did you see the Shape of a Bullock? At the first of your Examination you said, it was like a short black Man, about the Length of your Arm. Says she, He was black,

black, Sir. Being asked if ſhe had any Knowledge of the bewitching of Mr. *Lutteril*'s Child, or whether ſhe knew a Place called *Taunton Burroughs*; ſhe ſaid, No.

Then Mr. *H.* ſaid Prayers, and when *Suſan* mounted the Ladder, ſhe ſaid, *The Lord Jeſus ſpeed me, though my Sins be as red as Scarlet, the Lord Jeſus can make them as white as Snow, the Lord help my Soul.* Then ſhe was Executed.

Mary Trembles ſaid, *Lord Jeſus receive my Soul, Lord Jeſus ſpeed me*; and then was alſo Executed.

Temperance Lloyd ſaid, *Jeſus Chriſt ſpeed me well*; *Lord forgive all my Sins*; *Lord Jeſus Chriſt be merciful to my poor Soul.*

Then ſaid Mr. *Sheriff* to her, You are looked upon as the Woman that hath debauched the other two; did you ever lie with Devils? She ſaid, No. Did you not know of their coming to Goal? She ſaid, No. Have you any thing to ſay to ſatisfy the World? Says ſhe, I forgive them, as I deſire the Lord Jeſus to forgive me. The greateſt thing I did was to Mrs. *Grace Thomas*, and I deſire I may be ſenſible of it, and that the Lord Jeſus may forgive me. The Devil met me in the Street, and bid me kill her, and becauſe I would not, he beat me about the Head and Back. Says the *Sheriff*, In what Shape and Form was he? Said ſhe, In Black, like a Bullock. How did you know you did it, ſays he? went you in at the Key-Hole, or the Door; ſhe anſwered, at the Door. He asked her, Had ſhe no Diſcourſe with the Devil? Never, ſaid ſhe, but this Day Six Weeks. Said he, You were charged about Twelve Years ſince, and did you never ſee the Devil but this Time. Yes, ſaid ſhe, once before. I was going for Brooms, and he came to me, and ſaid, *This poor Woman hath a great Burthen*, and would have helped me; and I ſaid, *The Lord hath enabled me to carry it ſo far, and I hope I ſhall be able to carry it further.* Being asked whether

whether the Devil never promiſed her any thing, ſhe ſaid, No. Then, ſays he, you have ſerved a bad Maſter, who gave you nothing. Well, conſider you are juſt departing this World, Do you believe there is a God? She ſaid, Yes. Do you believe in Jeſus Chriſt? She ſaid, Yes, and I pray Jeſus Chriſt to pardon all my Sins, and then ſhe was executed.

CHAP. XI.

Giving an Account of the Tryals of ſeveral Witches, and of a very ſtrange Apparition.

BEfore we proceed to give an Account of the Trials of the Witches, we ſhall premiſe a brief Narrative of an Apparition, which appeared to a Gentleman in *Boſton*, his Brother being juſt Murthered in *London*.

The Second Day of *May* 1687, Mr. *Joſeph Beacon*, as he lay in his Bed about five a-Clock in the Morning, had a Sight of his Brother, who was then in *London*, which is a Thouſand Leagues diſtant from that Place, he appeared in a *Bengal* Gown, which he uſually wore, with a Napkin tied about his Head; his Countenance was very pale, ghaſtly and deadly, with a bloody Wound on one ſide of his Forehead. *Brother*, ſays *Joſeph*, being very much frightened. To which the Apparition anſwered again, *Brother*. Then *Joſeph* asked him, *What's the Matter Brother? How came you here?* The Apparition anſwered, *Brother, I have been moſt barbarouſly and injurioufly Butchered, by a debauched drunken Fellow, to whom I never did any Wrong*

Wrong in my Life. Upon which he gave a particular Deſcription of the Murther, adding the following Words, *Brother, this Fellow changing his Name, is attempting to come over into* New England, *in the* Foy *or* Wild, *I would pray you upon the Arrival of theſe, to get an Order from the Governour, to ſeize the Perſon whom I have now deſcribed, and then do you Indict him for the Murther of me your Brother, I'll ſtand by you and prove the Indictment*, and then vaniſhed. Mr. *Beacon* was very much ſurprized at this Apparition, and then gave an Account of it to ſeveral Perſons.

At that time Mr. *Beacon* had no Account of any thing being amiſs with his Brother from *England*; but the next *June* after he heard, that the *April* before, his Brother going in haſte to call a Coach for a Lady in the Night, met a Fellow in Drink, with his Doxy in his Hand, who thinking himſelf affronted with his haſty Paſſage, immediately ran into a Neighbouring Tavern, and fetched a Fire-Fork from the Fire-ſide, and wounded *Beacon* in the Skull with it, in the ſame Place where the Apparition ſhewed the Wound. He languiſhed of this Wound, and died the Second of *May*, about Five a-Clock in the Morning, at *London*. He who murthered him was indeavouring to eſcape, as the Apparition declared, but the Friends of the Perſon deceaſed, ſeized him, and proſecuted him, though his Friends ſaved his Life.

Having premiſed this Relation, we ſhall proceed to the Hiſtory of ſeveral Trials before Judge *Hale*.

Roſe Callender and *Anne Duny*, were ſeverally Indicted, for bewitching *Elizabeth Durent*, *Anne Durent*, *Jane Booking*, *Suſan Chandler*, *William Durent*, *Elizabeth* and *Deborah Pacy*, the Evidence which convicted them, ſtanding upon ſeveral particular Circumſtances.

First,

First, *Anne Durent*, *Suſan Chandler*, and *Elizabeth Pacy*, when they came into the Hall to give Inſtructions for drawing the Bills of Indictment, fell into ſtrange and violent Fits, being unable to give in their Depoſitions during the whole Aſſizes. *William Durent* being an Infant, his Mother ſwore, That *Amy Duny* looking after her Child one Day in her Abſence, confeſſed at her Return, that ſhe had given Suck to the Child, though ſhe was an old Woman; and when *Durent* expreſſed her Diſpleaſure, *Duny* went away with Diſcontent and Menaces.

The Night after, the Child fell into ſtrange and ſad Fits: wherein it continued ſeveral Weeks. And Dr. *Jacob* adviſing her to hang up the Child's Blanket in the Chimney-Corner all Day, and at Night when ſhe went to put it on the Child, if ſhe found any thing in it, to throw it into the Fire without Fear; At Night when ſhe went to put the Child in it, there fell a great Toad out of it, which ran up and down the Hearth. A Boy catched it, and held it in the Fire with a Pair of Tongues, where it made a horrible Noiſe, and flaſhed like Gunpowder, with a Report like that of a Piſtol. Upon which the Toad was no more to be ſeen. The next Day a Kinſwoman of *Duny*'s told the Deponent, That her Aunt was all grievouſly ſcorched with the Fire, and the Deponant going to her Houſe, found her in ſuch a Condition. *Duny* told her, She might thank her for it, but ſhe ſhould live to ſee ſome of her Children dead, and her ſelf go upon Crutches. But after the burning of the Toad the Child recoverd.

This Deponent further teſtify'd, That her Daughter *Elizabeth*, being about Ten Years of Age, was taken after the ſame manner with the former, and in her Fits complained very much of *Amy Duny*, and ſaid, That ſhe appeared to her, and afflicted her. One Day ſhe found *Amy Duny* in

in her Houſe, and thruſting her out of Doors, ſaid, *You need not be ſo angry, your Child will not live ſo long*; and within Three Days the Child died. And this Deponent further added, That ſhe her ſelf, not long after, was taken with ſuch a Lameneſs in one of her Legs, that ſhe was forced to go upon Crutches, and ſhe appeared in Court upon them. And what was very remarkable was, that immediately, as ſoon as the Jury brought *Duny* in guilty, *Durent* was reſtored to the Uſe of her Limbs, and went Home without her Crutches.

As for *Elizabeth* and *Deborah Pacy*, one Eleven, and the other Nine Years of Age, the eldeſt being in Court, was made utterly ſenſeleſs, all the Time of the Trial, or at leaſt Speechleſs, and by the Direction of the Judge *Duny* was brought privately to *Elizabeth Pacy*, and ſhe touched her Hand; whereupon the Child, without ſeeing her, ſuddenly leaped up and flew upon the Priſoner. The younger was too ill to be brought to the Aſſizes. But *Samuel Pacy* their Father teſtify'd, That his Daughter, *Deborah* was taken with a ſudden Lameneſs; and upon *Amy Duny*'s grumbling, being denied ſomething where this Child was then ſitting, ſhe was taken with a violent Pain in her Stomach, like the pricking of Pins; and ſhrieking dreadfully, like a Whelp, rather than a Rational Creature. The Phyſitians could not conjecture the Cauſe of the Diſtemper; but *Amy Duny* being a Woman of ill Fame, and the Child in Fits crying out of *Amy Duny*, affrighting her with the Apparition of her Perſon, the Deponent ſuſpected her, and got her ſet in the Stocks. Whilſt ſhe was there, ſhe was heard to ſay, by Two Witneſſes, Mr. *Pacy* keeps a great Stir about his Child, but let him ſtay till he hath done as much by his Children as I have done by mine. And being asked what ſhe had done to hers, ſhe anſwered, She had been forced to open its Mouth with a Tap to give

it

it Victuals. The Deponent added, That within Two Days his Daughters Fits were ſuch, that they could not preſerve either Life or Breath without the Help of a Tap; and that the Children cried out of *Amy Duny* and of *Roſe Callender* afflicting them with their Apparition.

The Childrens Fits were various; they would be ſometimes lame on one Side, and ſometimes on the other; ſometimes very ſore, and ſometimes reſtored to their Limbs; and then Deaf, or Blind, or Dumb for a long Time together. Upon the Recovery of their Speech, they would cough extreamly, and with much Phlegm; they would bring up crooked Pins, and at one Time a Two-Penny Nail, with a very broad Head. Commonly at the End of every Fit they would caſt up a Pin. When the Children read, they could not pronounce the Name of Lord, or Jeſus, or Chriſt, but would fall into Fits, and ſay, *Amy Duny* ſays I muſt not uſe that Name. When they came to the Name of Satan, or Devil, they would clap ther Fingers upon the Book, crying out, This bites, but it makes me ſpeak right well. The Children in their Fits would often cry out, There ſtands *Amy Duny* and *Roſe Callender*; and they would afterwards ſay, That when theſe Witches appeared before them, they threatened them, That if they told of what they heard or ſaw, they would torment them more than ever they did.

Margaret Arnold, Siſter to Mr. *Pacy*, witneſſed, That the like Sufferings were upon the Children at her Houſe, whither her Brother had removed them; and that ſometimes the Children would ſee Things like Mice run about the Houſe, and one of them ſuddenly ſnapped one of them with the Tongs, and threw it into the Fire, where it ſcrietched out like a Rat. Another Time a Thing like a Bee flew at the younger Child's Face, and the Child fell into a Fit, and preſently vomited

mited up a Two-Penny Nail with a broad Head, affirming, That the Bee brought this Nail, and thruſt it into her Mouth. The Child would in like manner be aſſaulted with Flies, which brought crooked Pins into her, and made her firſt ſwallow them, and then vomit them. She one Day caught an inviſible Mouſe, and throwing it into the Fire, it flaſhed like Gunpowder. None beſides the Child ſaw the Mouſe, but every one ſaw the Flaſh. She alſo declared out of her Fits, That when ſhe was in them, *Amy Duny* tempted her to deſtroy her ſelf.

As for *Anne Durant*, her Father teſtify'd, That upon a Diſcontent of *Roſe Callender*, his Daughter was taken with much Illneſs in her Stomach, and violent Pains, like the pricking of Pins, and then ſwooning Fits, from which recovering, ſhe declared, ſhe had ſeen the Apparition of *Roſe Callender*, threatening to torment her; ſhe likewiſe vomited up ſeveral Pins. The Maid was preſent at Court, but when *Callender* looked upon her, ſhe fell into ſuch Fits, that made her quite unfit to declare any Thing. *Anne Baldwin* depoſed the ſame.

Jane Bocking, who was too weak to be at the Aſſizes, her Mother teſtify'd, That her Daughter having formerly been afflicted with Swooning Fits, and recovered of them, was now taken with a great Pain in her Stomach, and new Swooning Fits. That ſhe took little Food, but every Day vomited crooked Pins. In her firſt Fits ſhe would extend her Arms, and uſe Poſtures, as if ſhe catched at ſome thing; and when her gripend Hands were ſtretched open by Force, they would find ſeveral Pins, ſeveral Ways crooked, ſtrangely lodged there; ſhe would alſo diſcourſe with ſome Body inviſibly preſent there, and caſting abroad her Arms, ſhe would often ſay, *I will not have it*; but at laſt, *Then I will have it*; and cloſing her Hand, which

which they preſently after opened, a Lath Nail was found in it. But her great Complaints were, of being viſited by *Amy Duny* and *Roſe Callender*.

As for *Suſan Chandler*, her Mother teſtify'd, That being at the Search of *Roſe Callender*, they found on her Belly a Thing like a Teat, of an Inch long, which the ſaid *Roſe* aſcribed to a Strain. But near her Privy-Parts they found Three more ſmaller than the former. At the End of the long Teat, there was a little Hole, which appeared as if newly ſucked, and upon ſtraining it, a white Milky Matter iſſued out. The Deponent further ſaid, That her Daughter being one Day concerned at *Roſe Callender*'s taking her by the Hand, ſhe fell very ſick, and at Night cried out, That *Roſe Callender* would come to Bed to her. Her Fits grew violent, and in the Intervals of them ſhe declared, that ſhe ſaw *Roſe Callender* in them, and once having a great Dog with her. She alſo vomited up crooked Pins, and when ſhe was brought to Court ſhe fell into Fits. She recovered her ſelf in ſome time, and was asked by the Court, whether ſhe was in a Condition to take an Oath, and give Evidence, ſhe anſwered, ſhe could, but being ſwore, ſhe fell into her Fits again, and *Burn her! Burn her!* were all the Words ſhe could ſpeak. Her Father gave the ſame Teſtimony with her Mother, as to all but the Search.

Yet this Evidence was thought too little to convict the Priſoners, though Dr. *Brown* gave it as his Opinion that they were bewitched. And what was further obſervable, and worth our Notice was, that when the afflicted Perſons were utterly deprived of all Senſe in their Fits, yet upon the Touch of the accuſed, they would ſcrietch and fly up, but not at any other Perſon, except once, for which ſome Reaſon might be given.

Next *John Soam* teſtify'd, That bringing Home his Hay in three Carts, one of the Carts wrenched the Window of *Roſe Callender*'s Houſe, upon which ſhe threatened him violently. The other two Carts paſſed by twice loaden that Day, but that which touched *Callender*'s Houſe, was twice or thrice overturned that Day. Having again loaded it, as they brought it out of the Gate from the Field, the Cart ſtuck ſo faſt in the Gates Head, that they could not poſſibly get it through, but were forced to cut down the Poſt of the Gate to make the Cart paſs through, though they could not perceive that the Cart touched the Gate Poſt on either Side. They afterwards with much ado got it Home to the Yard, but could not poſſibly get it near the Place where they ſhould unload it, but were fain to unload it at a great Diſtance; and when they were tired, the Noſes of them that came to aſſiſt them, would burſt out a Bleeding, ſo that they were forced to give over till the next Morning, and then they unloaded without any Difficulty.

Robert Shermingham alſo teſtify'd, That the Axletree of his Cart happening to break, as it paſſed ſome part of *Roſe Callender*'s Houſe, in her Anger ſhe threaten'd him his Horſes ſhould ſuffer for it; and within a ſhort Time all his Four Horſes died, and he ſuſtained ſeveral other Loſſes in a ſhort Time by his Cattle dying, he was alſo taken with a Lameneſs in his Limbs, and ſo vexed with Lice of an extraordinary Number and Bigneſs, that no Art could hinder the ſwarming of them, till he burnt Two Suits of Cloaths.

As for *Amy Duny*, it was teſtify'd by one *Richard Spencer*, That he heard her ſay, That the Devil would not let her reſt till ſhe was revenged on the Wife of *Cornelius Sandwell*. And that *Sandwell* teſtify'd, That her Poultry died ſuddenly upon *Amy Duny*'s threatening them, and that her Husband's Chimney

Chimney fell quickly after *Duny* had ſpoke of ſuch a Diſaſter. And a Firkin of Fiſh could not be kept from falling into the Water, upon ſuſpitious Words of *Duny's*.

The Judge told the Jury, They were to enquire, firſt, Whether the Children were betwitched, and next, whether the Priſoners at the Bar were guilty of it. And that they ought not to condemn the Innocent, nor let the Guilty go free, both being an Abomination to the Lord.

The Jury in half an Hour brought them in guilty upon the ſeveral Indictments, which were Nineteen.

The next Morning, the Children with their Parents, came to the Lodgings of the Lord-Chief-Juſtice, and were in as good Health as ever they were in their Lives, being reſtored within half an Hour after the Witches were convicted.

The Witches were Executed, and confeſſed nothing, which needs not be wondered at, if we conſider, and are of the Opinion of a Judicious Writer, who ſays, That the unpardonable Sin is moſt uſually committed by Profeſſors of the Chriſtian Religion falling into Witchcraft.

The Concluſion.

HAving in this Work inſerted no Relations but what are confirm'd by the beſt Authorities, we ſhall cloſe this Volume, with an Account of a ſurprizing Apparition, in Relation to the Duke of *Buckingham*, as delivered and atteſted by the Authority of my Lord *Clarendon* in his Hiſtory of the Rebellion and Civil Wars in *England*; in the following Words.

" There were many Stories ſcattered Abroad " at that Time of ſeveral Prophecies and Predi- " ctions of the Duke's untimely End, and vio- " lent Death. Amongſt the reſt, there was " one which was upon a better Foundation of " Credit, than uſually ſuch Diſcourſes are foun- " ded upon. There was an Officer in the King's " Wardrobe in *Windſor-Caſtle*, of a good Reputa- " tion for Honeſty and Diſcretion, and then about " the Age of Fifty Years or more. This Man " had in his Youth been bred in a School in " a Pariſh where Sir *George Villars*, the Father " of the Duke lived; and had been much che- " riſhed and obliged, in that Seaſon of his Age " by Sir *George*, whom afterwards he never ſaw. " About ſix Months before the miſerable End " of the Duke of *Buckingham*, about Midnight, " this Man being in his Bed at *Windſor*, where his " Office was, and in very good Health; there " appeared to him on the Side of his Bed, a Man

" of a very venerable Aſpect, who drew the Cur-
" tains of his Bed, and fixing his Eyes upon him,
" asked him if he knew him. The poor Man
" half dead with Fear and Apprehenſion, being
" asked the ſecond time, Whether he remem-
" bred him? and having in that time called into
" his Memory, the Preſence of Sir *George Villars*
" and the very Cloaths he uſed to wear, in which
" at that time he ſeemed to be habited; He an-
" ſwer'd, That he thought him to be that Perſon.
" He reply'd, that he was in the right, that he
" was the ſame, and that he expected a Service
" from him; which was, that he ſhould go from
" him to his Son the Duke of *Buckingham*, and
" tell him, that if he did not ſomething to ingra-
" tiate himſelf with the People, or at leaſt, to a-
" bate the extreme Malice they had againſt him,
" he would be ſuffered to live but a ſhort time.
" After this Diſcourſe he diſappeared, and the
" poor Man if he had been at all Waking, ſlept
" very well till Morning, when he believed all
" this to be a Dream, and conſidered it no o-
" therwiſe.

" The next Night, or ſhortly after, the ſame
" Perſon appeared to him again in the ſame Place,
" and about the ſame Time of the Night, with
" an Aſpect a little more ſevere than before, and
" asked him, Whether he had done as he had re-
" quired him? And perceiving he had not, gave
" him very ſevere Reprehenſions; and told him,
" he expected more Compliance from him; and,
" That if he did not perform his Commands, he
" ſhould enjoy no Peace of Mind, but ſhould be
" always purſued by him; Upon which he pro-
" promiſed to obey him. But the next Morning,
" awaking out of a good Sleep, though he was
" exceedingly perplexed with the lively Repre-
" ſentation of all Particulars to his Memory, he
" was willing ſtill to perſwade himſelf that he

" had only Dreamed: And conſidered that he " was a Perſon at ſuch a Diſtance from the Duke, " that he knew not how to find any Admiſſion to " his Preſence; much leſs, hoped to be believed " in what he ſhould ſay.

" The ſame Perſon appear'd to him a Third " time with a terrible Countenance, and bitterly " reproaching him for not performing what he " had promiſed to do. The Poor Man had by " this time recovered his Courage to tell him, " That in Truth he had deferred the Execution " of his Commands, upon conſidering, how dif- " ficult a Thing it would be for him to get any " Acceſs to the Duke, having Acquaintance with " no Perſon about him, and if he could obtain " Admiſſion to him, he ſhould never be able to " perſwade him, that he was ſent in ſuch a Man- " ner; but he ſhould, at beſt, be thought to be " mad, or to be ſet on and employ'd by his own, " or the Malice of other Men, to abuſe the Duke; " and ſo he ſhould be ſure to be undone. The " Perſon reply'd as he had done before, That " he ſhould never find Reſt, till he ſhould per- " form what he required; and therefore he were " better to diſpatch it. That the Acceſſion to his " Son was known to be very eaſy, and that few " Men waited long for him; and for the gaining " him Credit, he would tell him two or three " Particulars, which he charged him never to " mention to any Perſon living, but to the Duke " himſelf; and he ſhould no ſooner hear them, but " he ſhould believe all the reſt he ſhould ſay: " And ſo repeating his Threats he left him.

In the Morning, The Poor Man, more confirmed by the laſt Appearance, made his Journey to *London*, where the Court then was. He was very well known to Sir *Ralph Freeman*, one of the Maſters of Requeſts, who had married a Lady

that was nearly allyed to the Duke, and was himſelf well received by him. To him this Man went: And though he did not acquaint him with all Particulars, he ſaid enough to him to let him ſee, there was ſomewhat extraordinary in it; and the Knowledge he had of the Sobriety and Diſcretion of the Man made the more Impreſſion on him. He deſired that by his means he might be brought to the Duke to ſuch a Place, and in ſuch a Manner as ſhould be thought fit, affirming, That he had much to ſay to him, and of ſuch a Nature, as would require much Privacy, and ſome Time and Patience in the Hearing. Sir *Ralph* promiſed he would ſpeak firſt with the Duke of him, and then he ſhould underſtand his Pleaſure; and accordingly, the firſt Opportunity he acquainted him with the Reputation and Honeſty of the Man, and then what he deſired, and of all he knew of the Matter. The Duke, according to his uſual Openneſs and Condeſcenſion, told him, That he was the next Day early to Hunt with the King; That his Horſes ſhould attend him at *Lambeth-Bridge*, where he would Land by Five a Clock in the Morning; and if the Man attended him there at that Hour, he would walk and ſpeak with him as long as ſhould be Neceſſary. Sir *Ralph* carried the Man with him the next Morning, and preſented him to the Duke at his Landing, who received him Courteouſly, and walked aſide in Conference near an Hour, none but his own Servants being at that Hour in that place, and they, and Sir *Ralph* at ſuch a Diſtance, that they cou'd not hear a Word, though the Duke ſometimes ſpoke with great Commotion, which Sir *Ralph* the more eaſily obſerved, and perceived, becauſe he kept his Eyes always fixed upon the Duke, having procured the Conference on ſomething he knew was extraordinary. And the Man told him in his Return over the Water, That when he mentioned

tioned those Particulars which were to gain him Credit, the Substance whereof he said he durst not impart to him, the Duke's Colour changed, and he Swore he could come to that Knowledge only by the Devil, for that those Particulars were known only to himself and to one Person more, who he was sure would never speak of it.

The Duke pursued his Purpose of Hunting, but was observed to Ride all the Morning with great Pensiveness, and in deep Thoughts, without any Delight in the Exercise he was upon; and before the Morning was spent, left the Field, and alighted at his Mother's Lodgings at *Whitehall*; with whom he was shut up for the Space of two or three Hours; The Noise of their Discourse frequently reaching the Ears of those who attended in the next Rooms; and when the Duke left her, his Countenance appeared full of Trouble, with a Mixture of Anger; a Countenance, that was never before observed in him, in any Conversation with her, towards whom he had a profound Reverence: And the Countess her self for though she was married to a private Gentleman, Sir *Thomas Compton*, she had been created Countess of *Buckingham* shortly after her Son had assumed that Title) was, at the Duke's leaving her, found overwhelmed in Tears, and in the highest Agony imaginable. Whatever there was of all this; 'tis a Notorious Truth, that when the News of the Duke's Murther (which happened within few Months after) was brought to his Mother, she seemed not in the least degree surprized; but received it as if she had foreseen it; nor did afterwards express such a Degree of Sorrow, as was expected from such a Mother, for the Loss of such a Son.

This Relation, as delivered by my Lord *Clarendon*, is looked upon to be the most Authentick; yet since there is another Account, which contains some Particulars not mention'd in this, and

ſome of which are confirmed by Hints and Circumſtances here intimated, and others only differ in the Manner of relating the ſame Story; for the ſake of thoſe material Circumſtances and Particulars left out in this Account, we ſhall ſubjoin what is further related in reſpect of the Duke's Death.

Mr. *Lilly* ſpeaking of the Death of th Duke of *Buckingham*, ſays, an aged Gentleman, [illegible] *Parker*, having formerly belonged to the Duke or of great Acquaintance with the Duke's Father, and now retired, had a *Dæmon* appeared to h[illegible] ſeveral times, in the Shape of S[illegible] *George Villers*, the Duke's Father: This *Dæmon* walked ſeveral times in *Parker*'s Bedchamber, without any Action of Terror, Noiſe, Hurt or Speech; but at laſt one Night broke out in theſe Words; Mr. *Parker*, I know you lov'd me formerly, and [illegible]y Son *George* at this time very well; I would have you go from me (you know me very wel to be his Father, old Sir *George Villers* of *Leiceſterſhire*) and to acquaint him with theſe, and theſe Particulars, *&c.* And that he above all refrain the Company and Counſel of ſuch and ſuch, whom he then nominated, or elſe he will come to Deſtruction and that ſuddenly. *Parker* though a very diſcreet Man, partly imagined himſelf in a Dream all this time; and being unwilling to proceed upon no better Grounds, forbore Addreſſing himſelf to the Duke; for he conceived if he ſhould acquaint the Duke with the Words of his Father, and the Manner of his Appearance to him (ſuch Apparitions not being uſual) he ſhould be laughed at and thought to doat, in regard he was Aged. Some Nights paſt without further Trouble to the Old Man, but not very many Nights after, old Sir *George Villers* appeared again, walked quick and furiouſly in the Room; ſeemed angry with *Parker*, and at laſt ſaid, Mr. *Parker*, I thought you had been my Friend ſo much, and loved my Son *George* ſo well, that

that you would have acquainted him with what I desired, but I know you have not done it; by all the Friendship that ever was betwixt you and me, and the great Respect you bear my Son, I desire You to deliver what I formerly commanded You, to my Son.

The old Man seeing himself thus followed, promised the *Dæmon* he would; but first argued it thus, That the Duke was not easily to be spoke withal, and that he would account him a vain Man to come with such a Message from the Dead, nor did he conceive the Duke would give any Credit to him; to which the *Dæmon* thus answered; If he will not believe you have this Discourse from me, tell him of such a Secret (and named it) which he knows none in the World ever knew but my self and him.

Mr. *Parker* being now well satisfied that he was not asleep, and that the Apparition was not a vain Delusion, took a fit Opportunity, and seriously acquainted the Duke with his Father's Words, and the Manner of his Apparition. The Duke heartily laugh'd at the Relation, which put old *Parker* to a stand; but at last he assumed Courage, and told the Duke, that he acquainted his Father's Ghost, with what he found now to be true, *Viz.* Scorn and Derision; but my Lord, says he, Your Father bid me acquaint you by this Token, and said it was such as none in the World but your two selves did yet know. Hereat the Duke was amazed, and much astonished, but took no Warning or Notice thereof; Keeping the same Company still; Advising with such Counsellors, and performing such Actions, as his Father by *Parker* Countermanded.

Shortly after, old Sir *George Villers*, in a very quiet but sorrowful Posture, appears again to *Parker*, and said; Mr. *Parker*, I know you delivered my Words to *George*, my Son, I thank you for so

ſo doing, but he ſlighted them: and now I only requeſt this more at your hands, that once again you go to my Son, and tell him, that if he will not amend, and follow the Counſel I have given him, this Knife or Dagger (and with that he pulled a Knife or Dagger from under his Gown) ſhall end him; and do you, Mr *Parker*, ſet your Houſe in order; for you ſhall Die at ſuch a Time.

Mr. *Parker* once more engaged, though very unwillingly, to acquaint the Duke with this laſt Meſſage, and ſo did: But the Duke deſired him to trouble him no more with ſuch Meſſages and Dreams, and told him, that he was now an Old Man and doated; and within a Month after meeting Mr. *Parker* on *Lambeth-Bridge*, ſaid, Now, Mr. *Parker*, What ſay you of your Dream? who only anſwered, Sir, I wiſh it may never have Succeſs, *&c.* but within ſix Weeks after he was ſtabbed with a Knife, according to his Father's Admonition, and Mr. *Parker* died ſoon after he had ſeen the Dream or Viſion performed.

To this remarkable Hiſtory, we ſhall add a Relation of an Apparition from the Lord Biſhop of *Glouceſter*, delivered in theſe Words.

Sir *Charles Lee*, by his firſt Lady, had only one Daughter, of which ſhe died in Childbirth; and when ſhe was Dead, her Siſter the Lady *Everard*, deſired to have the Education of the Child, and ſhe was by her very well educated, till ſhe was marriageable; and a Match was concluded for her with Sir *William Perkins*, but was then prevented in an extraordinary manner. Upon a *Thurſday* Night, ſhe thinking ſhe ſaw a Light in her Chamber after ſhe was in Bed, Knocked for her Maid, who preſently came to her, and ſhe asked her, Why ſhe left the Candle burning in her Chamber? The Maid ſaid ſhe left none, and there was none but what ſhe brought with her at that time. Then ſhe ſaid it was the Fire, but her Maid told her

her that was quite out; and ſaid, ſhe believed it was only a Dream; whereupon ſhe ſaid it might be ſo, and compoſed her ſelf again to Sleep: But about Two a Clock ſhe was awakened again, and ſaw the Apparition of a little Woman, between her Curtain and her Pillow, who told her ſhe was her Mother, that ſhe was happy, and that by Twelve of the Clock, that Day, ſhe ſhould be with her: Whereupon ſhe knocked again for her Maid, called for her Clothes, and when ſhe was Dreſs'd, went into her Cloſet, and came not out again till Nine, and then brought out with her a Letter ſealed to her Father; brought it to her Aunt, the Lady *Everard*; told her what had happened, and deſired that as ſoon as ſhe was Dead, it might be ſent to him: But the Lady thought ſhe was ſuddenly fallen Mad; and thereupon preſently ſent away to *Chelmsford*, for a Phyſician and Surgeon, who both came immediately; but the Phyſician could diſcern no Indication of what the Lady imagined, or of any Indiſpoſition of her Body, notwithſtanding the Lady would needs have her let Blood, which was done accordingly: And when the Young Woman had patiently let them do what they would do with her, ſhe deſired that the Chaplain might be called to read Prayers; and when Prayers were ended, ſhe took her *Gittar* and *Pſalm-Book*, and ſat down upon a Chair without Arms, and Played and Sang ſo Melodiouſly and Admirably, that her Muſick-Maſter, who was then there, admired at it; and near the Stroke of Twelve, ſhe roſe and ſat her ſelf down in a great Chair with Arms, and preſently fetching a ſtrong Breathing or two, immedtely expired, and was ſo ſuddenly cold, as was much wondered at by the Phyſician and Surgeon. She died at *Waltham* in *Eſſex*, three Miles from *Chelmsford*; and the Letter was ſent to Sir *Charles* at his Houſe in *Warwickſhire*; but he was ſo afflicted with the Death

of

of his Daughter, that he came not till she was Buried; but when he came, caused her to be taken up, and to be Buried by her Mother at *Edmonton*, as she desired in her Letter. This was about the Year 1662, or 63. And this Relation the Lord Bishop of *Glocester* had from Sir *Charles Lee* himself.

FINIS.

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